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# Current Background

American Consulate General
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## The Operation of "Socialist Universities"

- Series LI-LVI -

Editor's Note:

A serial discussion of the operating of "socialist universities" was begun by the Jen-min Jih-pao on March 29, 1969. Articles in Series I-L were translated and published in Current Background Nos. 881, 890, 903, 916, 923, 945, 955, 975 and 996; the continued and latest discussion series LI-LVI, are now assembled in this issue.

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# LI. Select Students from Among Workers and Peasants with Practical Experience

## Reforming the System of Student Enrollment Is Geared to the Need of Consolidating the Dictatorship of the Proletariat

- a discussion of Comrade Chang T'ieh-sheng's "Test Sheet Answer"

by

Ko Ming-wen (葛明文) of Shanghai Teachers' College

(Peking Jen-min Jih-pao, September 22, 1973)

After Comrade Chang T'ien-sheng's "A Thought-Provoking Test Sheet Answer"* was carried in Jen-min Jih-pao, it started an extensive discussion in society. Different people handed in different "answers" to the question raised by Comrade Chang T'ieh-sheng in his "Test Sheet Answer."

What kind of students a college enrolls is a major question bearing on successors to which class should be brought up and to which road the young people should be led. For this reason, the system of enrolling college students is not just a concrete method but embodies the interests of a particular class. Historically, where there is a political system of a particular kind, there will be a corresponding examination system. During the period of socialism, the difference in line determines the difference in the methods of student enrollment and examination.

In the feudal society in China, the rulers practiced the system of civil service examination in order to protect and strengthen the state machinery under the dictatorship of the landlord class. At that time, whoever could recite thoroughly well the "Four Books" and the "Five Classics" used by Confucius and Mencius to uphold the interests of the exploiting classes, and write a stereotyped essay to "expound the teachings of the sages," would be "on the way to official emolument" and officialdom. For this reason, all those who won the first place in the civil service examination in the past generally did not have real ability and true knowledge. This kind of examination system could only recruit for the feudal rulers bureaucrats and lackeys who were blindly devoted to their lords and parents, and spur the young people to take the road of "getting learned in order to be an official." Therefore, although the feudal dynasties were replaced one after another, the civil service examination system was kept intact all the time until the last years of the Ch'ing Dynasty.

In a country under the dictatorship of the bourgeoisie, examination systems, such as "certificate examination" and "diploma examination," are

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* See SCMP 73-34 [5442], p. 112 - CB Ed.

enforced, "making a living by means of a diploma" is publicized, and the young people are trained as agents and spokesmen of the capitalists. In a word, there has never been an examination system which is above classes. The will of the ruling class determines the class content of the examination system. The old examination system is always based on the same principle, although the methods used may vary. It is one of the important social props used by the exploiting classes to sustain their reactionary rule.

In a country under the dictatorship of the proletariat, there is at all times the struggle between the two classes and the two lines. In the sphere of education, the bourgeoisie recklessly attempts to continuously occupy this hereditary territory and tries its utmost to maintain the old system for the enrollment and examination of college students. In the 17 years before the great proletarian cultural revolution, Liu Shao-ch'i and company acted precisely in this way. Waving the thread-bare flag of "everyone is equal before examination marks," they enforced the method of "selecting and admitting the better ones" according to examination marks. Their aim was to train spiritual aristocrats who were divorced from reality, the masses and labor and to prepare the social foundation for restoring capitalism. This kind of examination system in which "the test paper determines the future of the candidate," used examination marks to bar the children of the broad masses of workers and peasants from the college. This was an expression of the exercise of cultural dictatorship over the proletariat by the bourgeoisie in the sphere of education. It invariably incurred the opposition of the broad masses of workers, peasants and soldiers.

The proletarian system for the enrollment and examination of college students must embody the interests of the proletariat and serve the consolidation of the dictatorship of the proletariat. In 1968, Chairman Mao issued his brilliant "July 21" Directive, pointing out the orientation of the revolution in college education. This directive laid down the foundation stone for the proletarian system of enrolling college students and blocked the road by which the exploiting classes monopolized education through examination. After a few years' practice, the colleges began to reform their system of student enrollment, realizing the wish of the workers, peasants and soldiers in their hundreds of millions. This is an important event in mankind's history of education.

But, eradicating the influence of the exploiting classes on the examination system of several thousand years' standing is a task which requires persistent and arduous efforts. When we paid attention to putting proletarian politics in command of student enrollment work and setting appropriate testing of educational level on the basis of attaching full importance to practical experience, some outdated and decadent things again attempted to re-establish themselves and maintain their position by taking advantage of the new form of testing of educational level. For instance, it was alleged that "on the basis of recommendation, whether a candidate would be admitted or not has to be determined in the end by the results he scores in the testing of educational level." At that juncture, Comrade Chang T'ieh-sheng wrote the "Test Sheet Answer," bringing up from the angle of the enrollment and examination of college students an important problem in the current struggle between

the two classes, the two lines and the two kinds of ideology. It was quite natural that this attracted widespread attention of the people.

Running a socialist college well is for the purpose of creating conditions for training a mighty contingent of proletarian intellectuals. What criterion should be adopted and what kind of people should be selected and admitted into the college, so as to manifest the political orientation of the proletariat.

Chairman Mao pointed out long ago: "How should we judge whether a youth is a revolutionary? How can we tell? There can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice." In order to train successors to the revolutionary cause of the proletariat and to select college students from among the workers and peasants, we must select from among the broad masses of educated young people the outstanding youth who really plunge in the fiery struggle to form one with the workers and peasants. Some of them are called "good Red housekeepers" by the workers and poor and lower-middle peasants; others are described by the workers and poor and lower-middle peasants their "bosom friends." What great significance there would be in changing the conditions of "divorcement from reality, the masses and labor" in the old universities and in bringing up a mighty contingent of proletarian intellectuals if these revolutionary young people who have a long-range revolutionary ideal and work hard in a down-to-earth manner can be admitted into the college!

On the contrary, some people go among the workers and peasants and are able to participate in some manual labor and do their everyday work, but they do not have a long-term plan and they keep the workers and peasants at a distance. If we follow the old method of examination and let these people join college in large groups to be influenced by the force of old habits in college and society, what kind of successors will they be brought up to be? This deserves our deep thought.

Chairman Mao teaches us: "There are two kinds of incomplete knowledge. One is knowledge acquired from books and the other is perceptual knowledge which is partial. Both of them are one-sided. Only by combining the two of them together will there be good and relatively complete knowledge." In advocating testing of educational level, we intend to find out the practical experience of the candidates recommended, their ability to apply their fundamental cultural knowledge in analyzing and solving problems, and what relatively complete knowledge they have mastered in school and in the course of tempering through labor.

Our college students should be revolutionary fighters of the proletariat, revolutionary intellectuals who will go back to practice to serve the workers, peasants and soldiers, and not the kind of "learned scholars" and "academic associates" who engross themselves in books and keep circling around the abstract concepts. For this reason, practical experience is a necessary foundation of college study. The broad masses of educated young people like Comrade Chang T'ieh-sheng have acquired very valuable practical knowledge

in farming, hog-raising, building of water conservation projects, etc., in the countryside. This practical knowledge, of course, is an extremely important condition for them in further mastering the relevant special knowledge; it is similarly beneficial to them in studying other specialized subjects.

Knowledge and ability are accumulated through various kinds of practice. The viewpoint that one who can memorize book knowledge has a good "foundation," is an old, traditional prejudice. Of course, we don't negate book knowledge by any means. We advocate that book knowledge should be combined with practical experience. Therefore, with regard to the educated young people fighting on the first line of the three great revolutionary movements, the Party and the state should create conditions for their studies, supply them with mental food and encourage them to do private study in the light of actual conditions and to take the road to political consciousness and professional competence. The assertion that perseveringly putting proletarian politics in command means doing away with the fundamental cultural knowledge is a malicious distortion.

How then should testing of educational level be carried out? This is a new question, which calls for practice and requires us to tackle with concentrated efforts.

Should the voice of the few count, or should the workers and poor and lower-middle peasants take charge of the matter? This is a fundamental distinction between the two lines in holding entrance examinations. In order to select students from among workers and peasants, it is necessary to rely on the broad masses of workers and peasants.

Some people suggest letting the masses have the say in the political field and conducting examination to decide the educational level so that the candidates could be selected according to their examination marks on the basis of recommendation. This method of separating politics from vocational work and finally deciding the selection by examination marks, is in essence a disguise of the fallacy "everyone is equal before examination marks." Is it true that the masses of workers and peasants are capable only of supervising the political examination and not the test of educational level?

The broad masses of educated young people study, fight and live among the masses of workers and peasants. Their high or low political consciousness, their rich or poor practical experience, their strong or weak ability and their good or poor cultural foundation are known best by the masses of the workers and peasants (including the broad masses of educated young people who have come to the mountainous and other rural areas). In order to insure political quality, the candidates certainly must be recommended and compared again and again by the masses. Even in setting a test of educational level, the power should be assigned to the masses, so that they can examine and evaluate the candidates.

For many years in the past, in many localities, when a test of educational level was set for the candidates recommended, representatives of workers and

poor and lower-middle peasants took part. The combination of cadres, reprsentatives of the masses of workers and peasants and the school personnel in charge of student enrollment was implemented, the candidates were given an all-round examination, politics was put in command of vocational work, and politics was united with vocational work. This made it possible to supply the socialist universities with large groups of outstanding youths.

Some new test methods were being experimented in the past few years. For instance, some units conducted tests by means of holding forums. At these forums the candidate recommended was required to give an account of his growth, and the members of the "three-in-one combination" educational-level testing group asked him about his understanding of the conditions of class struggle in the countryside. An old peasant or worker studied together with the candidate some actual problems in industrial and agricultural production, and the candidate discussed the application of the relevant fundamental knowledge of mathematics, physics and chemistry to solve the problems in industrial and agricultural production. At the symposium, people might look up reference books and cut in, and one candidate could question another. Meanwhile, the candidates were encouraged to express their creative views. Many young people in working clothes hurried from their production sites to the examination center. After the test, some went back to work at their production posts. This method could not be described as perfect, but the atmosphere in the examination center was invigorating, the candidates were at ease, and this was a meaningful attempt to find out the actual educational level and working ability of the candidates. In particular, many of the youths sitting for such a test did not have the slightest bit of vulgar smell of taking examination marks as something vital, as the students of the old-type college did. They have become masters of the examination center.

There is still not much experience in reforming the method of testing educational level. But, the facts show that the new road will grow broader and broader.

* * *

# Two-Line Struggle in the Testing of Educational Level

by

Liao Chao-wen (廖朝闻)

(Peking Jen-min Jih-pao, September 22, 1973)

Under the guidance of Chairman Mao's "July 21" Directive, various localities have, since the great proletarian cultural revolution, selected and sent large groups of outstanding students from among workers, peasants and soldiers to attend college. This is a newborn thing of socialism in the revolution in education, a deep-going revolution in the work of enrolling college students. With the situation of the revolution in education developing tremendously, the outlook of college has gone through a deep change. But, in the course of its growth, this newborn thing which came into being under the guidance of the correct line will inevitably meet the stubborn opposition of the bourgeoisie and will run into all kinds of resistance put up by the old ideas and the force of old habits. The letter by Comrade Chang T'ieh-sheng has precisely raised a thought-provoking question in this connection.

What kind of people should be selected to attend college and what criteria and methods should be adopted in enrolling worker-peasant-soldier students? This is an important question raised by the practice of revolution in education. This question involves the struggle between the two different lines and between the two kinds of ideologies. It is concretely expressed thus:

As regards criteria of selection, we hold that the students should be selected on the basis giving all-round consideration to their moral, intellectual and physical qualities. Appropriate testing of educational level on the basis of evaluation and recommendation by the masses is necessary. It is wrong to totally ignore the students' educational qualifications. But, the criteria of selection must conform with the policy of perseveringly putting proletarian politics in command and placing the political qualifications above all else. Practical experience must be taken into full consideration. Primary importance should be attached to the consistent performance of the candidate during the practice of the three great revolutionary movements, and the candidates should not be selected according to the marks scored in the test of educational level. Some other people hold that the candidates should be selected according to examination marks on the basis of recommendation by the masses, and those who score high marks should be selected. This appears to be "just and rational," but is actually "putting examination marks in command" and "giving first place to intellectual development."

As regards the aim of the educational-level test, we are of the opinion that such a test, held in accordance with Chairman Mao's directive of "selecting students from among workers and peasants with practical experience," aims chiefly at finding out the candidate's practical experience and his ability to apply fundamental knowledge in analyzing and solving problems. On the contrary, some people one-sidedly stress that the "educational level"

must be high, and they also judge the educational level only by book knowledge and how much the candidate recommended has memorized the contents of middle-school textbooks. They put book knowledge above all else.

As regards the method of testing the educational level, we hold that it is not possible to obtain a complete picture of the candidate's actual level by means of an examination paper alone. The educational-level test should mainly be used for making investigation and inquiry, and should be supplemented by test sheets and other examination methods for finding out the candidate's political performance and practical experience, etc. Under the pretext of inquiring into the "real achievement," some people stick to the old method of the old-type college entrance examination to test the candidate's educational level. Some of them set examinations at all levels; others give tests in the way of surprise attack; still others set questions on out-of-the-way topics, strange questions, questions difficult to answer, etc.

This shows that an acute struggle exists in the question of testing of educational level. Only by adhering to Chairman Mao's "July 21" Directive can we select college students from among workers, peasants and rusticated educated youth who are good in political performance and rich in practical experience and have come to the fore during the three great revolutionary movements, and train them into laborers with socialist consciousness and culture.

We should see that: The enrollment of college students affects learning and teaching in middle and primary schools. It involves an important question of what road the young people are led to take and in which direction they should be led to develop. The proper carrying out of the work of enrollment of college students also is a question bearing on the training of millions of successors to the revolutionary cause of the proletariat, the consolidation of the achievements made in the great proletarian cultural revolution, the consolidation of the dictatorship of the proletariat, and the carrying out of the proletarian revolution through to the end. For this reason, we must apply Chairman Mao's revolutionary line in education in correctly guiding the work of student enrollment, lead the youth to adopt a correct attitude toward going to a higher school, and also lead them to vigorously delve into and accomplish their vocational work, to enthusiastically go through the practice of the three great revolutionary movements, to firmly take the road of integrating themselves with the workers and peasants and to develop in the orientation of political consciousness and vocational proficiency.

The valuable spirit in Chang T'ieh-sheng's letter is that in this struggle he has displayed the revolutionary spirit of the proletariat and dared to go against the tide. Standing at the plane of the two-line struggle, he has launched a powerful counter-attack on the old way of thinking and force of habit in student enrollment. He is a rusticated educated youth. In the course of labor and struggle in the countryside, he deeply felt that the countryside needed educated young people, veterinary workers and water conservation workers. For this reason, he wanted to go

to the college to study veterinary science and water conservation. His ideal was to come back upon graduation to build the countryside. He did not give up summer plowing to prepare for the examination for the sake of going to college. He took solid action to resist the bourgeois ideas of "putting marks in command" and "giving first place to intellectual development" in education.

The struggle between the two lines in the enrollment of college students will invariably continue to exist for a long time to come. We must obey Chairman Mao's teachings on paying attention to grasping the superstructure and the line and carry the proletarian revolution in education through to the end.

* * *

## Take Orientation, Spirit and Practice into Consideration

(Peking Jen-min Jih-pao, September 22, 1973)

How should I look at the letter by Comrade Chang T'ieh-sheng? I was not sure at first. After repeated studies and debates, I came to understand that I must take the orientation, spirit and practice into consideration before I could correctly understand it and learn a lesson from it.

The spearhead of this letter is directed at the revisionist line in education. Some people say that he described the examination center as in a mess and negated the testing of educational level under the correct line. This is wrong. We should see that this "devil's wand" of the old line in education--the old entrance examination system--came into being long ago. Under feudalism, it was in "command" for over 1,000 years; under capitalism, it was in "command" for several decades; under the revisionist line in education pushed by Liu Shao-ch'i who succeeded to both feudalism and capitalism, it again was in "command" for 17 years. Poisoned by it, countless Chou Chin and Fan Chin (two "fanatics in the old-type civil service examination" in a classical novel, entitled, The Scholars) of the old and new types were brought up. Is it possible for such a thing which has a long history and deep roots to vanish completely after only a few years' reform by the proletariat? "What is antiquated tries to re-establish itself and maintain its position within the newly acquired form." Taking the opportunity of "setting appropriate testing of educational level," the ghosts of the old-type college entrance examination stealthily falls upon us. The revisionist trash of "putting marks in command" suddenly smells good to some people. Isn't this the fact? We should shout down the viruses of the revisionist line and arise together to attack it. Since this is a revolution, we should not act as if we were drawing a picture or doing embroidery work. Can it be said that only the old force is allowed to counter-attack and retaliate while the opponent is disallowed to fight back vigorously and wrathfully? Some people have dull brains and have no sensation at all. On the contrary, if a man is intent on finding faults from the wording in a challenge written in a hurry by a young comrade in the examination center, is he diverting the main orientation of struggle? Which side is he standing on? And what kind of thinking and feeling does he have?

The most valuable spirit of this letter is, in my opinion, the courage to go against the tide and resist the counter-current. Some people say, Chang T'ieh-sheng only exalts himself and disparages other people; he is too arrogant and conceited. In my opinion, the modesty of the proletariat is not one and the same as the modesty of the genteel. In the face of the two-line struggle, the proletariat says yes for yes and no for no and takes a practical approach; this is not only modesty, but also the sharpest weapon. Taking a practical approach, Chang T'ieh-sheng tells about his actual conditions, not for exalting himself but for resisting the counter-current. What is the counter-current? What else can it be, if it is not the resurgence of such fallacies as "giving the first place to

intellectual development," "putting marks in command" and "everyone is equal before marks," which have been subjected to criticism? Some people fail to discern this reactionary ideological trend. But, a "small fry" like Chang T'ieh-sheng takes the conscious action of "engaging himself in summer plowing and giving up reviewing of lesson" and draws a clear line of demarcation. Some people dare not or cannot resist this counter-current. But, a "small fry" like Chang T'ieh-sheng dares to speak out very "audaciously" his disgust for this counter-current. In my opinion, this was great indeed. One must have not only the ability to discern the two-line struggle but also the dauntless spirit before one can achieve this point.

Chang T'ieh-sheng's letter holds some "college fanatics" in derision. Displeased, some people ignore the complete and clear sense in the letter and, turning the other way round, say that he is a "college fanatic." Actually, at the end of the letter, Chang talks very clearly about his ideal: He takes it his "honor" to do what will satisfy the poor and lower-middle peasants. To mention nothing else, let's see just his two options which he wrote in his enrollment form: veterinary science and water conservation, and we shall know it very clearly. The production brigade formerly had two mules. One of them died of an acute disease, and the other was cured only after someone had been sent to a far-away place to call a veterinarian. This made him feel deeply the need for a veterinarian in the production brigade. Hence, his first option. The water conservancy projects in the production brigade were too few and too small to serve the purpose. This made him feel the importance of a water conservation worker. Hence, his second option. He aptly said: "The countryside needs educated young people very much. I don't want to go away. Upon graduation from the college, I shall come back to strive continuously for building a socialist new countryside." Judging from "the origin of his two options," we can see that his feeling "depressed" when he was disqualified for college was definitely not the kind of "depression" as interpreted by some people, and that his "ideal" was not the "ideal" of going away from the countryside. We must understand that when he wrote this, he was expressing his dissatisfaction with the irrational student enrollment and examination methods.

After repeatedly studying this letter from Chang T'ieh-sheng, I learned an impressive lesson in ideology and political line. As a worker-peasant-soldier student of a university, I hold him in high esteem deep in my heart, because I lag far behind him in my awareness of the two-line struggle. From now on, I must properly study Marxism-Leninism-Mao Tse-tung's thought and take an active part in the proletarian revolution in education!

- Chin Hsiu-shan (晋秀山), a student of the Department of Chinese, Liaoning University

* * *

# Talking from a Test on the Molecular Formula of "666"

by

Li Wei-tung (李维栋), fighter of a certain unit under the Anhwei Production and Construction Corps

(Peking Jen-min Jih-pao, September 22, 1973)

The following incident occurred in a test of educational level in a university's entrance examination this year. The teacher in charge of the test asked a candidate selected from among the sons and daughters of the poor and lower-middle peasants in the countryside to write out the molecular formula of agricultural insecticide "666". This young man paused for a long while and failed to give an answer. The teacher asked again if he knew the uses and the special points for attention regarding agricultural insecticide "666". The young man said: "I am in contact with it everyday in the countryside. How can I not know?!" Then this young man started to systematically talk about the uses of "666" and the special points for attention in the course of use, based on his personal experience gained through production practice over a number of years. In the light of the quality of soil, climate, and the extent of danger of injurious insects to farm crops in the area where he lived, he also talked about how he, through practice, mastered the formulas of "666" and other agricultural insecticides.

This young man talked for a full twenty minutes and went beyond the scope of the questions posted by the teacher. He roused the deep interest of many comrades present. The teacher was surprised and asked him: "Since you know the uses of agricultural insecticide '666', why don't you know its molecular formula?" The young man replied: "When the poor and lower-middle peasants entrusted me to take care of the agricultural insecticides, I only wanted to keep the agricultural insecticide '666' in order and in good form. Why would I bother to memorize its molecular formula?"

This answer is so sensible! In reality it is like this. There is a lot of knowledge which is very difficult to be learned from books alone. If during the testing of educational level we only bind ourselves to book knowledge and overlook the practical experience of the candidates, their ability to analyze and solve problems, then the young man mentioned above could only score a zero in his test, because he simply did not know the molecular formula of the agricultural insecticide "666". But if we give the problem a second thought, didn't he also score full marks for his ability to analyze the properties and uses of agricultural insecticide "666" and to use it expertly?

Therefore, when we conduct a test of educational level in selecting candidates, we should put proletarian politics in command and take into full consideration the practical experience of the candidates and their abilities to apply their fundamental knowledge in analyzing and solving problems.

* * *

## LII. Industrial and Mining Enterprises Actively Support Revolution in Education

### An Important Responsibility of Socialist Factories and Enterprises

by
the CCP Committee of the Hsiangt'an Electrical Engineering Plant, Hunan Province

(Peking Jen-min Jih-pao, November 1, 1973)

In these few years, our plant has established links with 32 colleges and schools, including Chekiang University, Hunan University, Central-South College of Mining and Metallurgy and Hupeh College of Agricultural Machinery. We have successively received 39 groups of teachers and students into our plant to carry out the practice of the revolution in education with pleasing results. Our insights are:

### The Common Task

Chairman Mao points out, "In carrying out the proletarian revolution in education, it is essential to have working class leadership; it is essential for the masses of workers to take part." We socialist factories have an important responsibility in this revolution. In order to raise the understanding of others on this question, we have organized the leading cadres, workers and representatives of teachers and students to study together the writings of Marx, Lenin and Chairman Mao concerning the revolution in education, in order to make them understand that the establishment of links between factories and universities is an effective measure for implementing Chairman Mao's proletarian line in education and basically changing the state of "three departures" that marked the universities of the past. A factory must regard doing a good job in the revolution in education as the common task of the factory and the school.

After raising their understanding, we adopt diverse means to propagate Chairman Mao's line and policies in the revolution in education among the staff members and workers in the whole factory, to enable the broad masses of workers and technicians to clearly understand the significance of establishing links between the factory and the university, and to actively support and participate in activities in educational reform. Over the past few years, more than ten old workers and technicians have served concurrently as teachers in the schools and the worker-comrades all express their intention to do their duty in the revolution in education.

On one occasion, in order to assist the teachers of the Electrical Engineering Department at Hunan University to revise the teaching materials of a course, we planned to organize some workers and technicians to listen to the teachers' rehearsal lectures. Learning this, over 200 workers came of their own accord to listen to the lectures, and they made many valuable suggestions for the revision of the teaching materials. Because the broad masses of workers and technicians considered the revolution in education "an important matter within their province," they actively took over of their own accord the production tasks of those comrades participating in teaching

reform activities, and neither production nor teaching was neglected. For example, the two branch factories handling electric appliances and generators with more teaching activities have fulfilled or overfulfilled their production tasks month after month since last year.

## Active Leadership

How do we lead the teachers and students who have come to the factory to carry out the practice of the revolution in education?

1. The teachers and students are given deep-going education in the Party's basic line. When the teachers and students come to the factory, the factory becomes their school and must give top priority to the transformation of the ways of thinking of the teachers and students. After their arrival in the factory, the teachers and students live among the broad masses of workers and come into contact with many problems of production and scientific research. In accordance with this characteristic, we fully utilize the concrete facts of the two-line struggle in production and scientific research in our factory to educate the teachers and students of the Party's basic line in a lively way and to deepen their understanding of the Party's basic line.

2. The role of the masses of workers in educational reform is brought into full play. The two-line struggle and the struggle between the two ways of thinking on the educational front are profoundly reflected in various aspects of the sphere of teaching. Therefore adherence to Chairman Mao's educational line and the broad mobilization of the masses of workers to participate in teaching reform have become an important aspect in the exercise of leadership over the working class in the educational revolution. In 1970, the electrical engineering pilot class of Hunan University revised the old teaching materials. At first, the teachers slightly revised and rewrote a teaching outline "Direct Current Dynamo" and came to our factory to solicit opinions. The worker-comrades pointed out: The direct current dynamo is gradually being replaced by new techniques. If we still take it as the principal part of the teaching material, we shall seriously depart from the production realities in our country. The workers' opinions raised the teachers' understanding and strengthened their confidence in shattering conventions and creating new things. The workers, technicians and teachers repeatedly studied things and eventually compiled new teaching materials which are related with production realities and reflect the advanced level of technology.

3. Rationally arrange production and teaching activities. We grasp the link-up of the factory and the school as though it is a regular type of work. The education unit of the factory is specifically responsible for developing the links between the teachers, students, various departments and various branch factories (workshops), organizing various leading groups for educational reform, carrying out various activities in educational reform, recommending workers to serve concurrently as teachers and planning the life of the teachers and students in the factory. When arranging production in the branch factories (workshops) and squad units, they also arrange activities

in educational reforms. The broad masses of workers and technicians show concern for and participate in activities in educational reform; they fully reflect the opinions on all quarters and actively implement the mass line in educational reform.

The teachers participating in scientific research in the factory are not solely employed as technicians. We make sure that they have sufficient time for studies and compiling new teaching materials as well as time for fulfilling their tasks in the enterprise. For example, with the assistance of a teacher from Hunan University our factory successfully completed a static type of frequency conversion apparatus of 100 kilowatts and 2,500 cycles; meanwhile, the first draft of the teaching material "Transistor Pulse Circuit" was also compiled.

The leading cadres at various levels in our plant show solicitous concern for the life of the teachers and students in the factory so that they can live and study well.

## Mutual Promotion

Through the establishment of links between the factory and the school, the factory has given support to the school, the school has also given great impetus to production and technological reforms in the factory.

1. Teachers and students who have gone to the factory from the school carry out scientific research and technological reform together with the workers and technicians. Teachers and students from Chekiang University and Hunan University through participating in practice together with the workers and technicians, have successfully produced through research new products which are of an advanced level, thus giving impetus to activities in reforming the products of our factory. To meet the need of conducting research to bring out new products, we have materially and technically assisted the schools to rebuild and equip their laboratories.

2. The establishment of links between the factory and schools has created conditions for the school laboratories to be directly geared toward the reality of production. The laboratory in the electrical engineering department at Hunan University has carried out experiments to test the efficiency of the electrical drilling machine produced by our factory. They have thus met the urgent needs of the factory as well as transformed the situation marked by the divorcement of the laboratory from the reality of production.

3. Teachers who have gone to the factories from the schools assist the factories in properly conducting spare-time education. For example the teachers who have come from the department of electrical engineering in Hunan University to carry out the practice of educational reform in our factory have assisted the factory in running various types of study classes in electrical engineering, fundamental electrical engineering and electronic technology, with over 300 workers participating in the studies. This has given impetus to the development of production and spare-time education in the whole factory, and the teachers have also accumulated certain experience for the compilation of new teaching materials.

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# Strengthen Leadership, Draw Up Overall Plans, and Do a Good Job in Establishing Links Between Factories and Universities

by

Hupeh Provincial Bureau of Education

(Peking Jen-min Jih-pao, November 1, 1973)

Under the guidance of Chairman Mao's proletarian revolutionary line, the various industrial and mining enterprises in Hupeh take the criticism of Lin Piao and rectification of the style of work as the key link and energetically support the revolution in education in the various institutions of higher learning. At present, 343 industrial and mining enterprises and units for scientific research and design have established links with eight institutes of science and engineering and have played a tremendous part in promoting education to serve proletarian politics and integrating education with production work.

The proletarian revolution in education is a great, profound social revolution. Definitely it cannot be carried out well without the energetic support from the various fronts in society. However, at the beginning comrades of some departments in the enterprises thought that they had nothing to do with the revolution in the education and that the link between the factory and the university was an extra burden. In light of these conditions the Hupeh Provincial Committee mobilized the various fronts and departments to take supporting the revolution in education as an important course in carrying out education in ideology and political line and organized the comrades on various fronts to seriously study the Party's basic line and Chairman Mao's thought on revolution in education, thoroughly criticize the revisionist line, thus raising the consciousness of the leading cadres at various levels and the masses in supporting the revolution in education.

Following the thoroughgoing development in the revolution in education, many factories, mines and enterprises, starting from the overall situation of the revolution, place the giving of support to the revolution in education and establishment of links between the factory and university on the agenda of their Party committees. They strengthen their leadership, set up corresponding organizations and make sure that the factory is properly run, the workshops are properly managed and the squad units are properly led. Some units strengthen their leadership of the working class over the revolution in education through the three-in-one combination and other forms of organization.

In the process of establishing links with the specialty in forge-pressing at Central China Technical Institute, Wuhan Motor Plant organized the workers, cadres (technicians) and teachers and students in the plant into a three-in-one combination group with the workers as the mainstay. Backed by the broad masses of workers in the whole factory, this small

group has in the past few years built seven units of large key equipment, guided the worker-peasant-soldier students in designing and making over 30 sets of dies, and compiled new teaching materials for two courses. Eighty percent of the teachers in the forge-pressing specialty have gone to the factory to undergo tempering for over half a year and ten workers in the factory have become the mainstay of production technology and worker-teachers.

Facts have proved that such three-in-one combination small groups are the technical assault groups for solving crucial problems in production as well as the teaching classes for training worker-technicians in the factory. They are good classrooms for the teachers and technicians to receive re-education politically and to study again vocationally, and are also the important sources of supply from which workers and technicians are selected for training as part-time teachers for the schools. They are teams for the practice of revolution in education as well as units for compiling new teaching materials. They constantly bring forth tasks from production and scientific research, organize the practice of revolution in education, turn the factory into an important base of the school for the three-in-one combination of teaching, production and scientific research and open up a vast world for the revolution in education.

In the course of supporting the revolution in education, the industrial and mining enterprises inevitably encounter certain contradictions. Many mines and factories proceed from the whole situation of the revolution to draw up overall plans for production and teaching. The construction department of the Wuhan Steel Plant has taken the initiative in deciding through discussion with the school linked up with it--the Wuhan Iron and Steel Institute--to exchange production and teaching plans in each quarter of the year so that the needs in production and teaching can be integrated as far as possible. When arranging tasks in production and scientific research in conjunction with teaching, every effort is normally made to meet the four requirements of small amount of work, little interference, high technical standard and safety so that the students can be trained to acquire the capacity for analyzing and solving problems. When arranging work for student-workers, the method of combining decentralization and centralization is adopted. Decentralization enables the students to come into the widest contact with the masses and receive re-education from the working class; centralization is beneficial to the integration of the fulfillment of teaching tasks with the practice of production.

In order to carry out well teaching reform, many link-up units actively assist the teachers and students in the plant to solve the problems of housing, labor insurance and welfare.

Our great leader Chairman Mao teaches us: "Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture." Many factories and mines have taken this instruction of Chairman Mao's as the starting point and ultimate goal in supporting the revolution in education. When the worker-peasant-soldier students carry

out the practice of teaching in the plant, they are warmly looked after politically so that they can mature and get tempered through the practice of the three great revolutionary movements; theyare given energetic support in teaching to insure that they pay attention to theoretical studies based on practice.

Many factories and mines also energetically assist the schools in building a three-in-one combination proletarian teaching force. At present, besides selecting and sending a large number of workers and technicians to participate in the teaching work when the students practice in the plants, some factories and mines have also selected and sent 123 outstanding workers and technicians to the relevant institutes of science and technology to serve as part-time teachers. In coordination with the schools, many factories and mines have done a great deal of work for the original teachers who have gone to the factories to be steeled. On the whole, they are able to show warm concern politically and give patient assistance; they do not show disdain even when the teachers have committed errors in practice and encourage the teachers whenever they show progress. The teachers are assigned to specific workshops, types of work and master-workmen in accordance with their specialties and physical conditions, and they study, work and criticize revisionism together with the workers. Adequate consideration is given but strict requirements are set. They are encouraged to study scientific technology for the revolution, and are taught to learn humbly from and seriously sum up the rich practical experience, inventions and creations of the workers, so that they can gradually overcome the shortcomings of being "empty, limited, old" in vocational knowledge. According to the incomplete statistics of seven institutes of science and technology, in the past few years over 2,500 teachers have gone to factories and the countryside to get tempered. After tempering, their spiritual outlook has undergone a marked transformation and there is great improvement in their vocational efficiency.

In order to implement Chairman Mao's instructions concerning factories run by schools, many departments and industrial and mining enterprises consider helping the schools run factories properly and build laboratories as their own responsibility. Some bureaux and committees corresponding to the institutes of science and technology incorporate the business of production, supply and marketing in the factories and laboratories of the relevant colleges and schools into the national plans, thus giving impetus to the establishment of factories operated by the schools and laboratories. When the schools run factories, some units support the schools with their raw and semi-processed materials and obsolete material resources dug up in the course of stock-taking, and send workers to participate in the installation of key equipment and to guide production.

The attention of the Party committee and its stronger leadership hold the key to properly linking up the factory and the school. In accordance with the relevant teachings of Chairman Mao and the principle of "dealing with the right type in the vicinity" (就近对口) and on the basis of full discussions made between the factory and the school, the provincial committee draws up overall plans, compiles a list of schools and factories

to be linked up, clearly define their respective tasks and conveys its decisions to the basic level, so that the factories and schools could be linked up in a well-organized manner under leadership.

The support given to the revolution in education by the various fronts and departments is still only in the beginning stage in our Hupeh Province, and there are still many problems in the matter of understanding and work. We are resolved to conscientiously study the documents of the 10th Party Congress, implement the spirit of the 10th Party Congress, continue to grasp well the struggle-criticism-transformation in the sphere of the superstructure and carry the revolution in education through to the end.

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# Win Support from Factories, Mines and Enterprises, Insist on Running Schools with Open Doors

by

the Department of Geology at Hofei University of Technology in Anhwei

(Peking Jen-min Jih-pao, November 1, 1973)

## Win Support from Factories, Mines and Enterprises

Running schools with open doors cannot be accomplished by relying solely on the school forces, and it is necessary to win support from the factories, mines and enterprises.

In the past few years, in accordance with Chairman Mao's teaching on "reforming the old educational system and the old teaching policies and methods," we have criticized the counter-revolutionary revisionist line of swindlers like Liu Shao-ch'i and Lin Piao, led the teachers and students to go out of the university to establish links with the geological teams and carry out the practice of revolution in education.

Because of the attention paid and the support given by the Party committee of the Bureau of Metallurgy and Geology in our province, many geological teams warmly welcome our establishment of links with them. They give priority to training people, and properly arrange teaching and production to insure the smooth progress of the revolution in education.

In the practice of field teaching, the leader of the geological team constantly acquaint the teachers and students with the conditions of the two-line struggle on the geological front, make arrangements for the workers and technicians to give lessons to the students, assist the teachers and students in solving the problems of articles for labor protection and housing and provide favorable conditions for running schools with open doors. The workers, cadres and technicians of the geological team consciously consider the proper guidance of the worker-peasant-soldier students as their responsibility. They "control the ways of thinking, teach techniques, guide the style of work," and in every way show concern for the development of the worker-peasant-soldier students. They personally led the teachers and students in conducting social investigations and ask the old peasants to relate the history of the village and their family history. The teachers and students have received profound class education. In order to enable the students to obtain more geological knowledge, they constantly brave the wind and rain, climb mountains and wade through water, meticulously study things on the spot, collect a wide range of data, and seriously organize teaching to enable the students to study in a lively way.

## Strengthen the Unified Leadership of the Party

In the course of running schools with open doors, the Party's centralized leadership should be strengthened. In accordance with the agreement on forming a link-up to have "the Department of Geology jointly run by the Bureau and the school with the school as the mainstay," the Provincial Bureau of Metallurgy and Geology and the school jointly formed the centralized leading body of the Party for giving all-round consideration to and arranging the tasks of teaching, production and scientific research. A series of essential systems were also installed to guarantee organizationally that the schools are run with open doors.

According to the agreement, the various geological teams under the bureau are the link-up units of our department and the work sites of the various geological teams can be taken as teaching bases for practicing three-in-one combination in our department. The various geological teams have also set up corresponding organizations. During the period of field teaching, the tasks are jointly defined to guarantee the accomplishment of production and teaching tasks in accordance with the needs of teaching, production and scientific research under the centralized leadership of Party organizations.

Secondly, under the centralized leadership of the Party committees of the bureau and the school, the build-up of the teaching ranks is being strengthened. On the one hand, we organize, by stages and by groups, the teachers to participate in the three great revolutionary movements in the geological teams and the countryside, so as to enable them to receive re-education politically and to study again vocationally. On the other hand, the provincial Bureau of Metallurgy and Geology selects and sends in a planned manner scores of workers with practical experience and technicians to participate in teaching work. These worker-teachers have played an active role in promoting the thoroughgoing development of the revolution in education.

## Serve the Production Departments

The leadership and attention of the Party committees at various levels in the provincial Bureau of Metallurgy and Geology have created favorable conditions for running schools with open doors. However, in order to further consolidate and develop the linking up of the team and the school, the initiative and enthusiasm of the school must be brought into full play. An important point here is that the school must think in terms of serving the production departments, use their techniques and facilities to serve the development of social production and technical reforms, and do everything possible to integrate the teaching links with the accomplishment of specific production tasks so that the team and the school can take each other as its base, promote each other and establish permanent links. The concrete measures we have taken are:

1. To plant our feet in the province and insist on running schools to meet the need for the development of geological undertakings. We have made overall planning in regard to the orientation of specialties, the goal

of training and the number of students to be admitted in accordance with the needs of developing the national economy in our country. While insuring the proper running of the ordinary classes, we also adopt diverse means to schools and have started three terms of short-course training classes for the geological teams and trained nearly a hundred geological technicians. We also give lectures on special topics in the production departments, go deep into the mountain regions and rural communities to popularize geological knowledge and mobilize the masses to report mines. Such activities bring closer the ties between the school and society and assist the geological departments to solve certain difficulties caused by insufficient technical forces.

2. School laboratories must be reformed and built. Subsequent to the increase in the number of specialties and the change in the form of running schools, we have rebuilt the laboratories which simply served teaching into bases for conducting experiments to serve teaching, production and scientific research. Besides fulfilling the tasks of scientific experiments, we have also taken up the experimental tasks of the geological department. For more than a year, we have separately taken up the tasks of conducting appraisal of ore rocks, chemical analysis, analysis of coal, soil analysis and spectro-analysis for coal mines and professional geological teams and other units, and also carry out scientific research on new techniques. The provincial Bureau of Metallurgy and Geology has supplied of its own accord the schools with a number of teaching instruments for geophysical prospecting to strengthen their laboratories.

3. In accordance with the principle of unity of theory and practice, when organizing teaching, we pay attention to the proper selection of combination points. The point selected is required to be an important link in production as well as an indispensable course in teaching. Through integrating the teaching needs with the production needs and classroom teaching with on-the-spot teaching, the study of theory based on practice and conducting practice under the guidance of theory, the students are able to study in a lively way. For example, under the guidance of the comprehensive geological teams, the students of the specialty in geophysical prospecting participated in surveying work with the magnetic method to look for iron mines, and in the process of production they studied the contents of "surveying" and part of the course of "magnetic prospecting." Some students reported, "This method of study encompasses theory and reality; we know how to do our job after our studies."

4. Insist on carrying out scientific research and raise the level of teaching and production. In running schools with open doors, we insist on starting from the actual needs of teaching and production to define the scientific research projects and use the results of scientific research to enrich the teaching content and promote production.

Due to firm adherence to running schools with open doors in the practice of the three great revolutionary movements, the spiritual outlook of many teachers and students has experienced profound transformation. In the past few years, they have fought south and north of the Yangtze River together with the masses of workers and peasants and are praised by the masses.

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# From "Hoping They Leave" to Welcoming Them Come

by

Kirin Provincial Ink-Slab and Paper Factory

(Peking Jen-min Jih-pao, November 1, 1973)

In May this year, the practical unit organized by the teachers and students of the Power Mechanics Faculty of Kirin Technical College came to our factory for their pre-graduation comprehensive practical training, and they received warm welcome by the broad masses of workers.

After they came to our factory, they thought of the problems that the workers faced, they were anxious to solve the problems the factory was anxious to solve. They went deeply into the first line in production and worked closely with the workers and foremen of our factory to give new birth to our No. 5 multiple roller with controllable silicon speed regulator, which had lain unused for more than a year, and put it back in use again. Besides completing this project as planned, they boldly attempted an experiment on the alternate-current speed regulator of the wood polishing machine and successfully proposed a plan for alternate-current speed regulation. At the same time, they zealously popularized among the factory staff and workers the technical knowhow of the controllable silicon and helping us train a technical backbone for the power generating department of our factory, thereby laying a solid foundation for the more extensive use of the controllable silicon method in promoting production and cutting down the consumption of electricity.

Prior to the great cultural revolution, we frequently received teachers and students from institutions of higher learning who came for practical training. At that time, because of the influence of the revisionist line in education, the teachers and students were long divorced from politics, production and the masses. They despised labor; they despised workers and peasants; they despised practice; and they could not work with the workers as a team. Therefore the workers wished they would leave quickly rather than becoming stumbling blocks and trouble-makers in the factory. This time, the revolutionary teachers and students who come to our factory for practical training are considerably different from those who came in the past. After coming to our factory, they neither show arrogance toward the masses nor despise the workers on the ground that they have received special training. Instead, they honestly learn from the workers. The workers unreservedly told them true stories of their own practical experience (of both success and failure). Filled with zest, they try their best to help the workers and foremen to analyze and sum up the experience and lessons they have gained in the course of production, so that together they may raise their theoretical knowledge to a higher level. They help the factory to promptly solve problems met in the course of production, receiving praise from the workers. The workers of the factory said: "Now the college students are following the right road. We welcome them to come here more frequently!"

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## LIII. Select Students from Among Workers and Peasants with Practical Experience

### We Are Happy to See the Burgeoning New Type of College Students

(Peking Jen-min Jih-pao, January 6, 1974)

In the great proletarian cultural revolution and under the guidance of Chairman Mao's revolutionary line in proletarian education, a new generation of college students of a new type are burgeoning. Some of the materials published here vividly demonstrate that the worker-peasant-soldier college students have a higher degree of consciousness in class struggle and line struggle, and practical experience. In their school days,they seriously studied and criticized revisionism. They were reinforcements in the revolution in education. After they graduated, they continue to carry on revolution and serve the people wholeheartedly in the three great revolutionary movements. Reality speaks louder than words. It is very good to "select students from the workers and peasants who have practical experience"! We must insist on thoroughly implementing Chairman Mao's "July 21" directive and continue to strive for the training and steeling of a mighty contingent of proletarian intellectuals.

- The Editor -

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### Talking from a Letter of Commendation

Recently we received a letter of praise from Wuhan Instruments and Meters Plant. The letter said: "Chen Yung-ho, a worker-peasant-soldier student from your school used his two summer vacations to go back to the factory to take part in labor on his own initiative. He helped the factory to carry out activities of technical innovation and successfully trial made an electric-spark machine for boring small holes with other workers in the workshop. This has solved a long-standing problem of our factory--the processing of spring clips with diameters between 0.8 to 4.0 millimeters. It plays a very important role in raising work efficiency and guaranteeing the quality of our products, and it also created favorable conditions for boring and processing holes in hard alloy."

Chen Yung-ho is a worker-peasant-soldier student at our school. Before he entered our school, he was chief of the polishing unit of the tools workshop of Wuhan Instruments and Meters Plant, as well as secretary of the CYL branch. In the cutting and polishing of spring clips, this workshop had never met the standards. Leaders of the factory decided to trial

manufacture an electric-spark machine for boring small holes. Chen Yung-ho actively participated in the trial manufacture and volunteered to shoulder the responsibilities of processing the vital part of the machine body--the main shaft. At that moment, the working class elected to send Chen Yung-ho to the university. Before he left, a fellow fighter in the trial manufacturing unit passionately told him: "Little Chen, only under the guidance of Chairman Mao and when the great victories have been won in the great proletarian cultural revolution today can we workers go to university. You must fight for the sake of the working class! We hope that when you come back after having finished your studies, you will be able to join us in solving the problems that still need to be solved." Chen Yung-ho then shouldered this heavy class trust and the hopes of his fellow fighters. Remembering the difficult problems he encountered in trial production, he entered the Nanking School of Aviation with high hopes.

After he entered the university, the teachings of the Party and the trust of the workers and foremen constantly encouraged Chen Yung-ho. He actively participated in the criticism campaign against Lin Piao and rectification of the style of work. He criticized the revisionist line of education and diligently studied for the revolutionary cause. He firmly adhered to working while remembering to put proletarian politics in command he studied theories without forgetting practice. In every theoretical lesson, he repeatedly thought of problems that could arise in an actual situation, so as to deepen his understanding. He always bore in mind the trial manufacture of machines for boring small holes in the factory. He frequently wrote back to the factory to inquire about the progress of trial production and sought to solve difficult problems that arose there.

During summer vacation, the Party organization of the school mobilized the worker-peasant-soldier students to actively participate in the local three great revolutionary movements during the summer vacation period, to humbly learn from the workers and the poor and lower-middle peasants. Chen Yung-ho thought: "I was recommended by the working class to go to the university. Even though my position has changed, my true qualities as a worker must not change. Today under the guidance of Chairman Mao's revolutionary line in education, we should not divorce ourselves from labor but join the workers, peasants and soldiers in learning and fighting on the first line in the three great revolutionary movements." After he returned to the factory, he reported to the leaders what he learned in school, and how he had actively participated in labor. The leaders advised him to rest for a few days. But when he thought of the trial manufacture of the machine for boring small holes that was still in progress, how could he rest? Furthermore, participation in the process of trial manufacture was also a process of integrating theories with reality and a good opportunity to change one's world outlook and to learn from the workers and foremen. He put on his uniform and returned to the unit to which he originally belonged and joined the battle to trial manufacture the electric-spark machine for boring small holes.

It was a hot summer in Wuhan. The lofty spirit and will of the workers to "fight against high temperature and register a high output" were

deeply encouraging Chen Yung-ho. He continued to do research with comrades of the trial manufacturing unit. He made use of the theoretical knowledge that he had learned and merged it with the experience of real production, and started to analyze and calculate all kinds of difficulties and overcome the various difficulties in trial manufacture. In the workshop, with the guidance and assistance of the Party branch, old workers and comrades concerned, they finished the processing of the main shaft of the body of the machine and designed and produced two tools which successfully contributed to the successful trial manufacture of the machine for boring small holes. After having been in use for half a year, the machine proved to be very good in performance. This had greatly increased the production efficiency of spring clips and decreased the rate of rejection.

From this live story of Chen Yung-ho's helping the factory to overcome technical difficulties, we can see that if the workers, peasants and soldiers with practical experience go to university, they not only can use their knowledge to solve practical problems after they graduate, but during their learning period at the university, they can study as well as solve practical problems. Students from universities in the past do not measure up to them. This also serves as powerful criticism of the fallacious argument that the "present is not as good as the past." As the letter from the factory says, "Only under the guidance of Chairman Mao's revolutionary line in education can our socialist universities train a new type of students that will be welcomed by the working class."

- Nanking School of Aviation

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## New "Gardener" of the She Nationality

With the new school year which started in February 1973, a woman teacher of the She nationality stepped onto the lecturer's platform to teach the first English lesson in the No. 9 class of the first grade of the junior section of our middle school. Facing more than fifty young people of the She nationality, she was deeply moved and excitedly poured out her joyful feelings: "Students, I was also a student trained by this school. Now I have returned to my alma mater to continue studying with you. An illiterate girl of the She nationality in a mountainous area like myself can today become the people's teacher--this is entirely a result of Chairman Mao's brilliant leadership and of the Party's concern and education! From now on, I want to thoroughly implement Chairman Mao's line in education together with you, and carry out well the revolution in education."

This woman teacher is Lei Fu-mei, a worker-peasant-soldier student graduated from Amoy University and also a member of the Communist Party.

Lei Fu-mei was formerly an educated young woman who returned to the countryside in Wanli brigade, Taop'ing commune, Fuan hsien. In October 1970, following Chairman Mao's "July 21" directive, she was selected by the poor and lower-middle peasants to go to the university for further study.

This was the first time in the history of their commune for a She girl to go to university. Lei Fu-mei bore the heavy trust of the poor and lower-middle peasants of the She nationality and strong wishes to build a new socialist mountainous area of the She nationality and came to study the English language in the foreign languages faculty of Amoy University. She had never studied English before, and her foundation in Chinese language was not too good. In addition to the fact that certain phonemes in the English language do not exist in the She dialect, she encountered more difficulties than other people in learning the language. But with the guidance of the Party organization and the teachers, she overcame her difficulties and studied diligently and finally grasped the elementary usage of the English language as a tool. Because she showed marked progress in her studies and political outlook, she honorarily joined the Chinese Communist Party before she graduated.

After Lei Fu-mei took up the post as a teacher, she always remembered Chairman Mao's teaching: Be loyal to the Party's tasks of education. In order to carry out teaching reform well, other English teachers attended her lessons and, after the lesson, she actively sought their opinions and continuously summed up her experience.

In accordance with Chairman Mao's teaching, "All tasks in the schools are for the purpose of changing the students' way of thinking." Lei Fu-mei attached importance to the work of changing the thinking of the students lagging behind. She often thought: The students are in the period of growth. It is not strange that they have shortcomings. The teacher's tasks are to educate the students in the ideological and political line and to train them to become laborers with socialist consciousness and culture. To educate student well is a contribution to the revolutionary cause. In the practice of teaching, Lei Fu-mei educated the students and at the same time humbly learned from the educational goals. She thought that only when she had learned from the educational goals and thoroughly implemented Chairman Mao's line in education could she establish a new type of relationship between teachers and students, and better steel the successors to the revolution.

In May 1973, she took a group of students to a farm to plow and weed the fields. Before they departed, she first mobilized them ideologically, asking everybody to work enthusiastically. When they were half way through the work, a brigade of the People's Liberation Army also came to the neighboring fields to do weeding. Two students Lei Fu-ch'ou and Lei Cheng-hsi saw that the grass weeding mission of the People's Liberation Army was heavier than theirs, they said to Lei Fu-mei: "Teacher, let us hurry and when we finish we can go to help the People's Liberation Army uncles." Lei Fu-mei merely acknowledged: "Fine!" The two students worked even more energetically. After they finished, they went to help the People's Liberation Army while Lei Fu-mei brought the rest of the students back to school. That night, Lei Fu-mei was troubled ideologically and more and more felt that she had done something wrong. The next morning she criticized herself in front of the whole class. She praised Lei Fu-ch'ou and Lei Cheng-hsi and avowed that she had to carefully learn from them. From then on, the students were more enthusiastic in study and labor. From this point, Lei Fu-mei

learned more deeply the inadequacy in her thinking. She realized that learning from the students was something needed in reforming the teachers' thinking and that the teachers should learn from all the advanced elements among the students.

- Nationalities Middle School,
Ningteh Administrative District,
Fukien Province

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A Commun Technician Who Is an Undergraduate

In 1962, Wang Wen-yu took part in agricultural production after he graduated from middle school. In 1971, cherishing the determination to change the outlook of his hometown and bringing with him the assignment given him by the poor and lower-middle peasants, he entered Chaoyang Affiliate College of the Liaoning School of Agronomy. Soon after he entered college, Wang Wen-yu went to Hainan Island to participate in scientific research in the breeding of seedlings. He saw some varieties which he never saw before in his hometown. This really opened up his mind. He asked himself why he should not apply the theoretical knowledge and techniques he learned in the process of seedling breeding in cultivating some new species suitable for growth in his hometown. He decided to use his spare time to run a "small experiment on seedling breeding."

Though it was spring, the sun over Hainan Island was blazing like fire at noon. Despite the sweat all over his face, Wang Wen-yu carefully conducted artificial pollination, marked the plant and put a small bag over it. He worked during his noon hour more than twenty days and finished preparing more than thirty cases of kaoliang hybrid and two cases of maize hybrid.

Once, he visited a farm run by the local scientific research institute and saw a kaoliang plant with a tall stalk and big leaves. People told him that it was a fine species from Sinkiang called the "Big Bending Head," having big, white grains with puffy skin and fine quality. He immediately recalled that the poor and lower-middle peasants of his hometown urgently needed to improve the "Chin-tsa No. 5 kaoliang." If he could cross this "Big Bending Head" from Sinkiang with the "Three-Foot-Three," a better hybrid than "Chin-tsa No. 5" could probably be obtained. He made a report to his teacher about his idea and got support. So he started to cross-breed Sinkiang "Big Bending Head" with "Three-Foot-Three." When harvest time came, most of the more than thirty hybrids bore full grains. The first generation of a new hybrid was cultivated successfully. Wang Wen-yu was extremely happy. He carefully kept the seeds and brought them back to Ch'aoyang.

In order to cultivate a fine species of kaoliang which would give a high yield, Wang Wen-yu participated in the research on kaoliang sponsored by his college. He avidly studied scientific theories of heredity and plant physiology. He set up an experimental field for breeding seedlings

in the brigade and sowed the seeds he cultivated in Hainan Island, and observed their changed in the new environment. He also carried out an experiment on introduction and other experiments on kaoliang, rice, cotton, and peanuts. Everyday he went to the fields as soon as the sun came up and worked until dark before he went home.

Work does not fail a devoted person. Wang Wen-yu's scientific experiments brought him delightful results. In an area of ten mow, he carried out experiments on seven different ways of breeding. One of these experiments, carried out in a plot of one mow, gave a per-mow yield of more than 1,950 catties. This experience has been popularized in the commune.

- Jen-min Jih-pao correspondent

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## In Studying Medicine, First Study the Idea of Serving the People

One day, a clinic of the Huat'ing Commune Hospital, P'ut'ien, Fukien, admitted a patient who was suffering from goiter, and an operation was about to be performed on him. The task of anaesthesia prior to the operation was given to a few worker-peasant-soldier students including Chi Hsi-t'ien of Fukien College of Medicine, who were undergoing their practice training in the countryside. They were pondering whether they should use medicine or acupuncture for anaesthesia. Using medicine would be quite simple as long as they requested instructions from an experienced doctor. Using acupunctural anaesthesia on the ear would also be quite simple. It would not cause side-effects and was also less costly to the patient. They thought that they must insist on self-reliance and popularize the use of acupuncture and medicinal herbs so that they could better implement Chairman Mao's revolutionary line in health work. Chi Hsi-t'ien actively led his fellow students to try acupuncture on his ear in order to experience the feeling and to sum up experience. After a few trials, they finally found the best spot for the needle and successfully conducted acupunctural anaesthesia for the operation on goiter.

Chi Hsi-t'ien carried out his work seriously and dutifully. In order to make an accurate diagnosis of the illness and alleviate the patients' suffering, he was not afraid of dirty, smelly, difficult, and exhausting work. Once, the clinic admitted an old man who was suffering from hemorrhage in the lower part of the digestive system from an unknown cause. The patient had to go to the toilet five or six times a day and every time he discharged blood. In order to better observe the symptoms and clarify the causes of the disease, Chi Hsi-t'ien went to the toilet together with the patient. He bent down to observe the anus of the patient with the help of a flash light and waited patiently for the patient to discharge. After a few observations, he finally helped the doctor make an accurate diagnosis and administer proper treatment. Upon dismissal from the hospital, the patient said to Chi Hsi-t'ien excitedly: "You are really a good doctor for the people educated by Chairman Mao. When I go back, I will work hard."

- the Revolutionary Committee of Fukien College of Medicine

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## Study for the Revolution, Red and Specialized

In the dark old society, Tibet was like a hell on earth with the three manorial lords acting like three big mountains lying like a dead weight upon us in the past generations and pressing us so hard that we could hardly breathe or stand up. The millions of serfs toiled like beasts of burden and were fed like swine and dogs. The serf owners' instruments of torture took away a countless number of lives of our class brothers. After the liberation, millions of serfs could stand up and they have become masters of the country. My family is among the millions of serfs who won emancipation. My mother joined revolutionary work and entered the Party. My elder sister became a worker. And today, I have entered university. This is something that we have never even dreamed about! Even if the Himalayas were taller, they still have a summit. Even if the Tsangpo River was longer, it still has a source. The benevolence and kindness of Chairman Mao and the Communist Party are as high as the sky and as long as the everflowing water. Before I left for college, the Party organization and the comrades of my unit and my parents bade me to fight for the glory of Chairman Mao, to live up to the expectations of the millions of emancipated serfs and to establish the will to study well and to build a new Tibet. They wanted me to often think: If it was in the old society, I probably would not be so robust and would not be alive. The heavy assignment of the class encouraged me to make up my mind to firmly accomplish the task the Party has given to me.

The first lesson I had in college was education in line and participation in labor. At first I did not really understand this and thought that my family background was good, that my whole family joined the revolution, that we grew up under the red flag all having red roots and strong sprouts, and that we would not change a bit even in three years, so that we should learn the technical lessons well. Later, after studying the Party's basic line, reviewing the history of the two-line struggle on the education front, and criticizing Liu Shao-ch'i's counter-revolutionary revisionist line in education, I was greatly shocked and learned a very profound lesson. I realized that the thought of fearing labor's adverse effects on studies and the thought of myself not needing remolding were actually reflections of the theory of dying out of class struggle in my mind. It was the beginning of my changing over to revisionism in my thinking, and it was very dangerous. From then on whenever I noticed any sign of the recurrence of incorrect thinking, I actively carried out ideological struggle and tried to overcome it.

After I entered college, I have always lived in the revolutionary big family full of class friendship and unity of various nationalities. The Party organs at all levels in our college show concern toward us Tibetan students politically, take care of us in daily life and give us assistance in our studies. They pay special consideration to the fact that the Tibetan students belong to a lower level of the Han language, start a Tibetan class and assign teachers to give us lectures and assistance. I am deeply moved. In the past, the old mining college carried out Liu Shao-ch'i's counter-revolutionary revisionist line. The worker-peasant students were boycotted and discriminated against. Some were even expelled for scoring one point lower than the standard. Today, under the guidance of Chairman

Mao's revolutionary line, the new mining college has created good conditions for us to learn. This represents the kind concern for or by the Party and Chairman Mao!

My cultural standard is low, so I encounter many difficulties in my studies. But when I think of the kind concern and hopes of the Party and Chairman Mao for us, when I think of the assignment given me by the leaders and comrades on the day I left my work unit, when I think of how my ancestors shed blood, sacrificed themselves and suffered torture and oppression and how my fortunate way of living today is the result of hard work, and when I think of all these, I see a clear direction, have a powerful will to struggle, and pluck up my courage to overcome difficulties. Chairman Mao teaches us: "We must fear neither hardship nor death." Can we still be afraid of difficulties in study?

I am resolved to vigorously participate in the activities of "going to university, managing the university and using Marxism-Leninism-Mao Tsetung thought to transform the university" in order to consolidate proletarian dictatorship. I must firmly put the correct political direction in first place, preserve the natural color of the laboring people forever, and be a red-and-expert successor to the cause of the proletarian revolution.

- Jen-ch'in-ch'un-ts'o, a Tibetan student of Szechuan Mining College

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## College Students with Practical Experience are Really Useful

In a newly built workshop of Lanchow Shaft Plant, a brand-new 500-ton press was successfully trial made. As people watched this huge object in front of them, they said in praise: "College students with practical experience are really useful"!

The worker college student whom these people praised was Wang Pin-chang. Soon after he returned to the plant upon graduation from Kansu Industrial College in October of the year before last, the Party committee of the plant assigned him and another young technician the task of trial making the 500-ton press.

Right after they received the task, the two young men were very worried because they did not have any experience nor did they have adequate facilities for trial making such a heavy press. Wang Pin-chang in particular felt that even though he had learned some theories in college, he yet felt very helpless putting them into practice. At this time, the leaders and the old workers of the plant warmly encouraged them: "It does not matter if you do not know how. You can learn while you work"!

Wang Pin-chang was profoundly enlightened by the leaders and the old workers' words. So the two of them very quickly went among the masses of workers. They labored and at the same time tried to collect every cause for the failure in making the press a few years ago. Then, they studied and analyzed the causes with the leaders and the old workers. When they came

across problems that they could not solve, they went to learn from their brother units, or sat down to further study theoretical knowledge and tried to figure out a way. In over five months' time, they visited Sining, Yinchuan, Lanchow and dozens of other fraternal units, spent dozens of sleepless nights and finally solved every difficult problem they encountered in the process of trial making the press. Once, they needed to bore three holes for holding vertical ribs in a bush in processing the body of a machine. This task demanded a high degree of precision and required the use of model "T612" boring machine to process the three holes simultaneously. But the plant did not have such a big boring machine. What should they do? Could they use an indigenous method instead of the big boring machine? Wang Pin-chang and others applied "mechanical principles," "dynamics of raw materials" and other relevant theoretical knowledge that they studied in college and, in the light of the experience acquired by the brother factories, designed and made an "indigenous boring rod" and used it to process the three holes for holding vertical ribs in the bush. Their work completely met the requirements of the design.

- Jen-min Jih-pao correspondent

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## LIV. Motivate the Revolution in Education by Penetratingly Criticizing Lin Piao in Conjunction with Criticism of Confucius

### The Reactionary Thought of "One Who Excels in Learning Can Be an Official" in Education Must Be Criticized and Repudiated

by
Tung Wen-hsiao (佟闻晓)

(Peking Jen-min Jih-pao Jan. 16, 1974)

Tzu Hsia, a disciple of Confucius, took no trouble in concealing that the reactionary object of Confucius in advocating education was "to excel in learning in order to become an official." This meant to say that learning was pursued in order to be an official and when a person excelled in learning, he could become an official.

Education is an important component of the superstructure and is for serving politics. In class society, a given political class necessarily enforces its own educational policy. "One who excels in learning can be an official" was the object of education advocated by Confucius for rescuing the slave-owning society about to disintegrate at the time. In order to accomplish the reactionary political objective of forestalling the downfall of the system of slavery through "reviving states that had been extinguished, restoring families whose line of succession had been broken, and calling to office those who had retired into obscurity," under the situation of the emergence of great disorder in the country with the newly emerging landlord class about to take over the rule from the slave-owners, Confucius still did something even though he knew that there was little hope of success. He wanted to train a group of students who firmly adhered to the Book of Rites and depended on them "to excel in learning and become officials" so as to restore the system of slavery of Western Chou. This could only show that Confucius was an out-and-out reactionary who went against the tide.

The thought of "one who excels in learning can be an official" was also inherited by all reactionary ruling classes of the past and turned into an object of education by all exploiting classes. They looked upon learning as an important ladder for them to climb upward and become officials. As they saw it, once they excelled in learning and became officials, they could become "illustrious families holding official ranks" and "respected families," and their descendants would serve as officials generation after generation and forever become the privileged class that was fed without having to work. Although some of them were sometimes also described as "peck and hamper people" afterward, while they realized that they were not qualified to be important officials, they still cherished the hope of finding some unimportant official posts, and also felt that they were no ordinary people because they had gone to school for a few days. Consequently, the saying such as, "The emperor thinks highly of the men of talent and instructs you people with classics, for learning is the noblest of human pursuits," "There are houses of gold in books," etc., naturally became the objects of vigorous pursuit. While inheriting the thought of "one who excels in learning can be an official" from the ways of Confucius and Mencius, the Kuomintang reactionary ruling classes also learned from the European and American bourgeois educational systems and laid special emphasis on so-called "graduation

diplomas." They tried their utmost to play up such gilt signboards as "bachelor of arts" and "doctor of philosophy," and their aim was to train a group of loyal and obedient spiritual aristocrats and to rely on them to uphold their reactionary rule.

Liu Shao-ch'i, Lin Piao and other swindlers of their type were the defenders of such a reactionary traditional concept as "one who excels in learning can be an official." Liu Shao-ch'i vociferously advocated the "theory of getting learned in order to be an official" and the "theory of going to the countryside to get a veneer of gold." Lin Piao tried his utmost to publicize that "getting properly educated is a most profitable business" and called on people to "charge forward" and become "stars." Like the object of education adopted by the exploiting classes in the past, they wanted the younger generation to take the old road of "one who excels in learning can be an official." They made use of this poison for corrupting the soul of people in a vain attempt to train the younger generation into bourgeois spiritual aristocrats for restoring capitalism. Confucius had brazenfacedly declared, "Riches and honors are what men desire." ("Li Jen" in Confucian Analects) In fact, for all times and for all countries, the "most profitable business" of amassing huge fortunes and becoming officials of high ranks basically had nothing to do with the slaves. Liu Shao-ch'i and Lin Piao played again Confucius' hackneyed tune of getting learned in order to be an official and used the poison of "most profitable business" to corrupt the younger generation. This fully bared their reactionary and moribund essence of the exploiting classes.

In history, out of the desire to carry out this reactionary line in education--"one who excels in learning can be an official," every exploiting class necessarily had to proceed from idealist transcendentalism and play up so-called "education for the gifted." Lin Piao and company vociferously called for the selection of so-called "gifted persons standing head and shoulders above others" from among so-called "stars" "strong in full marks" and "strong in pace-setters." They slanderously said children of workers and peasants were "born stupid" and "unfit for training." This was for creating the reactionary theory of "one who excels in learning can be an official" for the minority. This reactionary theory of education for the gifted advocated by Lin Piao was also inherited from Confucius.

Confucius stubbornly adhered to the reactionary "theory of genius" and divided people into "the wise of the highest class" and "the stupid of the lowest class," and thought that only those whose talents were above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."--"Yung Yeh" in Confucius Analects) What Confucius called "those whose talents are above mediocrity" referred to the "superior men" and their like, and what he called "those who are below mediocrity" referred to the "mean men" and their like. The "superior men" could not be tested with things of no significance and they should be officials and assume important duties, but the "mean men" or slaves could only acquire ordinary and a little knowledge, take up insignificant work, and could not assume official responsibilities. ("The superior man cannot be known in little matters; but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters."--"Wei Ling Kung" in Confucian Analects)

Lin Piao stepped into the shoes of Confucius, used "education for the gifted" as his theoretical basis, and vociferously peddled idealist transcendentalism. There was nothing strange in this connection. The history of class struggle and the two-line struggle shows that all reactionaries and pseudo-Marxist political swindlers had to adopt the idealist "theory of genius" as their theoretical basis, otherwise, they could not pratice "one who excels in learning can be an official" for the minority. When Lu Hsün sharply criticized and repudiated the reactionary theory of "education for the gifted," he pointed out: "In fact, even a genius would cry like ordinary children when he is born, and his first cry would not sound like a good poem." What is called congenital "genius" or "super-genius" is fundamentally non-existent. Therefore, we must, as admonished by Lu Hsün, "not be hoodwinked by his makeup for self-deception and the deception of other people, but must look at his build and spine."

In the days of Confucius, only the slave owners could become "scholars" and "officials." By whom were they fed and clothed? They naturally had to sweat and exploit the slaves. Confucius also fabricated a set of reactionary "theories" for this. He said that it would do for the "superior men" to devote themselves to academic learning and moral principles, and they didn't have to worry about food and clothing. ("The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."--"Wei Ling Kung" in Confucian Analects) He also said, "There is plowing;--even in that there is sometimes want. So with learning;--emolument may be found in it." Mencius went even further saying, "Those who labor with their minds govern others; those who labor with their strength are governed by others." He thus fundamentally stood getting learned in order to be an official against participation in labor, and mental labor against physical labor. The ways of Confucius and Mencius denounced "husbandry" and "gardening" as "the business for mean men."

Lin Piao maliciously attacked the sending of educated youth to the mountains and the countryside as "reform through labor in disguise." All this toed the line of despising the workers and peasants, held the laboring people in contempt and was most hostile to physical labor. When Lu Hsün criticized this man-eating philosophy of "those who are governed by others supported them; those who govern others are supported by them," he hit the nail on the head pointing out: "So-called Chinese civilization is in fact nothing more than a banquet of human flesh arranged for the enjoyment of the rich. So-called China is in fact nothing more than the kitchen for preparing this banquet of human flesh." Lu Hsün shouted at the top of his voice calling on the modern youth "to mop up these cannibals, get rid of such banquets and destroy this kitchen." This was a thoroughgoing criticism of "one who excels in learning can be an official."

The stench emitting from Confucius' "one who excels in learning can be an official" and the "theory of getting learned in order to be an official" and the "theory of going to the countryside to get a veneer of gold" spread by swindlers like Liu Shao-ch'i and Lin Piao has become unbearable, but their pernicious influence is still far from having been eliminated. The reactionary and moribund thought of "one who excels in learning can be an official" still spreads its poison among some people today. The influence of this reactionary thought is evident on the question of sending educated youth to the mountains and the countryside.

Under the unified leadership of the Party, school education is charged with the important task of teaching the educated youth to go to the mountains and the countryside. Taking the basic line of the Party for the entire historical period of socialism as the key link, many schools have adopted a highly responsible spirit toward training successors to the revolutionary cause of the proletariat. They have done much ideological and political work in grasping down-to-the-countryside education as an important content right after the admission of the students. However, every step forward taken by the educated youth in launching the revolutionary movement for integration with the workers and peasants is fraught with the violent struggle between the two classes, the two lines and the two kinds of ideology, and was definitely not any plain sailing.

Starting from the concept of private ownership--so-called "love of pupils," some schools adopt a passive attitude toward the work of sending their pupils to the mountains and the countryside for education. As they see it, if they actively enlighten, educate and mobilize their pupils to go to the mountains and the countryside, they would betray their pupils' "ten years of hardship as scholars." In the past, they looked upon education as a ladder for an individual to attain fame and gain. They made much of what education for the gifted called, "it is a joy to teach the brilliant pupils in the country." At the time, influenced by the reactionary thought of "one who excels in learning can be an official," they paid great attention to training a few so-called "brilliant pupils" that "set the pace," and always hoped that they could train group after group of such pupils. Once this "pace-setter" went to a famous college, made a name for himself and became an official, the teacher would also gain prestige a hundredfold and reap both fame and gain.

After the great proletarian cultural revolution, the old road of "one who excels in learning can be an official" was fundamentally negated, and the revolutionary torrent of sending educated youth to the mountains and the countryside to take the road of integration with the workers and peasants became irresistible. Consequently, the teachers talked about "it is useless to go to school," became crestfallen, and were no longer willing to undergo "the hardship of tilling" for so-called "pupils all over the country." What a "love of pupils"! To tell the truth, what they love are but the few "pace-setters," "those who excel in learning and are eligible for official posts," those who could achieve fame and establish their standing like the bourgeoisie. These comrades are deeply influenced by the reactionary thought of Confucius in education, and their world outlook is still a bourgeois one. They must thoroughly transform their stand, thought and feeling before they can start from the great target of consolidating the proletarian dictatorship and guarding against capitalist restoration, warmly educate the students in school to take the road of integration with the workers and peasants, and be promoters of progress in sending the educated youth to the mountains and the countryside.

Since the sending of educated youth to the mountains and the countryside is a great revolution, it necessarily is a serious struggle. This is independent of the subjective wish of people. In this struggle, the class enemy will necessarily carry out sabotage of all kinds, and there is also nothing strange for us to feel the influence and interference of the old way of thinking and old force of habit. We must take class struggle and the two-line struggle as the key link, carry forward the

proletarian spirit of going against the tide, seriously grasp well such work and firmly resist all incorrect styles. We must be soberly aware of the course we should take. Should we firmly implement the educational policy of the Party, train the students to become workers with both socialist consciousness and culture, and educate them to take the road of becoming one with the workers and peasants, or should we corrupt and poison the young people with "one who excels in learning can be an official" and lead them astray toward learning by rote and going after personal fame and prestige? This represents the fundamental antagonism of two kinds of world outlook, the fundamental antagonism of different classes and different ideological and political lines. Such struggle is one for determining according to the world outlook of which class should this battlefront of the school be transformed and according to the educational objective of which class should successors be trained. This struggle will be long and complicated, and will sometimes even become rather acute. The pernicious influence of "one who excels in learning can be an official" must be thoroughly criticized and repudiated. We must seriously study the documents of the 10th Party Congress, implement the spirit of the 10th Party Congress, further criticize and repudiate revisionism and the bourgeois world outlook, continuously raise our awareness of class struggle and the two-line struggle, firmly and properly grasp the work of sending educated youth to the mountains and the countryside for education, and carry the revolution in education through to the end.

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# Make Revolution, and Don't "Believe in and Love the Ancients"

by

Chu Ying (朱英), Ma Chung-fang (马忠芳), Li Yen-wei (李砚文) and Miao Hsiao-hui (苗晓辉), worker-peasant-soldier students of Liaoning University

(Peking Jen-min Jih-pao Jan. 16, 1974)

Under the brilliant guidance of the line of the 10th Congress of the Party, a thoroughgoing great revolution is vigorously taking place in the sphere of the superstructure of our school, and the situation of the revolution in education is excellent.

The revolution in education is an important component of the revolution in the sphere of the superstructure. The reactionary thinking of Confucius--the spokesman of the slave-owning aristocrats played up by those in power among the reactionary classes of the past as the "greatest sage and ancient teacher" and "paragon of all ages"--had for many years exerted a deep-rooted influence on education and seriously hampered the development of the revolution in education. If we do not criticize thoroughly the reactionary thinking of Confucius, the revolution in education cannot be carried out properly.

More than 2,000 years ago, for the sake of upholding the disintegrating system of slavery, Confucius entrenched himself for a long time on the educational battlefront. He ran around the country to canvas for support and make known his teaching, did all he could to oppose the reform proposals of the Legalist school and went all out to propagate a series of proposals for restoring the system of slavery. The educational thinking of Confucius was wholly for serving the reactionary political program upholding the rule of the slave-owning class. The learning he advocated was to make people learn from the slave-owning class and the so-called "sages," and study the laws and institutions of the system of slavery of Western Chou--Book of Odes, Book of History, propriety and music. Confucius himself was an out-and-out restorationist, and he called himself "a transmitter and not a maker, believing in and loving the ancients." He admitted he was a successor to the causes of Duke Chou and King Wen, and regarded restoring ancient laws and institutions his mission in life. He called on his disciples to "unite the love of learning with sincere faith and hold firm to death perfecting the excellence of their course," which meant to have absolute faith in the laws and institutions of Western Chou and to preserve the perfection of "the rule of propriety." He compiled books to establish his teachings and fabricated the restoration theory of "the past is better than the present" wholly for the sake of enlarging the ranks of the conservatives and protecting the rule of the conservatives in the sphere of the superstructure.

The proposal for restoration of Confucius, "a transmitter and not a maker, believing in and loving the ancient," represented the interests of all reactionary ruling classes. Swindlers of this type ranging from Confucius and Mencius to Yüan Shih-k'ai and from Liu Shao-ch'i to Lin Piao were all fanatics

for restoration. They always vainly attempted to stall the forward movement of the wheel of history and tried their utmost to play up and push through this reactionary proposal of Confucius.

The great proletarian cultural revolution personally launched and led by Chairman Mao crushed the revisionist line in education carried out for a long time by Liu Shao-ch'i's bourgeois headquarters. Under the guidance of Chairman Mao's revolutionary line, the broad masses of revolutionary people marched forward in the flush of victory and thoroughly exposed and criticized the Lin Piao anti-Party clique. In these few years, under the brilliant guidance of Chairman Mao's teaching, "The working class must exercise leadership in everything" and his "July 21" directive, the working class occupied the superstructure. The sending of workers, peasants and soldiers to university smashed the domination of schools by bourgeois intellectuals. The proletariat exercised all-round dictatorship over the bourgeois in the superstructure including the various spheres of culture.

However, seizure of power in education by the proletariat does not mean that the struggle is over. The struggle between the two classes and the two lines on the educational front, particularly on the battlefront of institutions of higher learning, is still protracted and complex, and at times even very violent. In the in-depth criticism of Lin Piao and rectification of the style of work, it is necessary to criticize the reactionary thinking of Confucius and keep on raising the class consciousness of the teachers and students in the struggle. Certainly, such fallacies as "a transmitter and not a maker, believing and loving the ancients" of Confucius are still doing mischief in the minds of some people. Some comrades, unaccustomed to the newborn things emerging in the revolution in education, are fond of doing things in the old way, and being careful and conservative, they become old guards of old things. Some comrades invariably have a strong feeling for old things. Because of this, the attitude we should adopt in the current revolution in education--should we be "a transmitter and not a maker, believing in and loving the ancients" or should we persist in reform and continuing the revolution--constitutes a sharp question in the struggle between the proletarian revolutionary line in education and the counter-revolutionary revisionist line in education. How to deal with this question is a severe test for each and every comrade. We must firmly and unswervingly implement Chairman Mao's proletarian line in education and carry the proletarian revolution in education through to the end.

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# Firmly Occupy the Educational Battlefront

by

Yüan Ch'ui-ts'ai (袁炊才), member of the workers' propaganda team in Tsinghua University

(Peking Jen-min Jih-pao Jan. 16, 1974)

At present, while criticizing Lin Piao and rectifying the style of work, the teachers, students and staff members of our school have at the same time actively carried out the criticism of Confucius. Initial practice of the struggle has enabled us to realize that the criticism of Confucius is an important task for consolidating the occupation of the educational battlefront by the working class.

Confucius was the founding-father who created public opinion and trained successors for counter-revolutionary restoration through education. For more than 2,000 years representative figures of the reactionary classes of the past, including Liu Shao-ch'i and Lin Piao, had all looked upon the reactionary educational thinking of Confucius as the spiritual weapon for monopolizing the educational camp. Confucius advocated, "Wait for the right price to sell" and "one who excels in learning can be an official." Liu Shao-ch'i on the other hand peddled "private ownership of knowledge" and "getting learned in order to become an official." Confucius despised labor and scolded students who asked him about farming and gardening as "mean people." Lin Piao, however, used "reform through labor in disguise" and "unemployment in disguise" to attack the organ cadres and educated young people taking the "May 7" road and the "July 21" road. From "there should be no distinction of classes in teaching" to "education for the whole people," from "the wise of the highest class, and the stupid of the lowest class,--this cannot be changed" to "education for the gifted," and from "those who labor with their mind govern others; those who labor with their strength are governed by others" to the revisionist "three-separation" education, this complete set of reactionary educational thoughts had a very deep-seated influence in the school. Had it not been for the great proletarian cultural revolution, nothing could possibly penetrate it.

On July 27, 1968, the workers of the capital, at the call of Chairman Mao, immediately mounted the political stage of struggle-criticism-transformation in the superstructure. This effectively criticized and repudiated such reactionary fallacies as "the superior men rule while the mean people labor" advocated by Confucius as well as Liu Shao-ch'i, Lin Piao and company, and was the first attempt to go against the tide unknown before in the educational camp. For more than five years, the vanguards of the proletariat, under the leadership of the Communist Party, by "mixing with" the working people and sending workers, peasants and soldiers to university, brought about a fundamental change to the look of the school. However, in order to implement the proletarian revolutionary line in education and to make a complete rupture with the ways of Confucius and Mencius of more than 2,000 years standing, it is still necessary to wage a long and arduous struggle.

At present, the struggle between the two classes, the two lines and the two kinds of world outlook around the question of whether or not it is necessary to carry out revolution in education and whether or not it is necessary to consolidate and strengthen the leadership of the working class, is still very acute. Although some intellectuals subjectively want revolution, their minds are often tightly fettered by old habits, and it is very easy for them to take the old road. There is also an extremely small number of people who cling desperately to the ways of Confucius and Mencius and refuse to let go. They are alien to revolutionary new things such as "mixing with" the working people, sending workers, peasants and soldiers to university and running school with open doors. They spread such talk as "people outside the profession are unable to lead those inside the profession" to cast aspersion on the present quality of education and vainly attempt to negate the gains of the great proletarian cultural revolution and the revolution in education. Because of this, whether we criticize or honor Confucius is at the moment a class struggle in the ideological sphere. We must fully understand the significance of this struggle.

Chairman Mao has taught us: "The workers' propaganda teams should stay permanently in the schools and take part in fulfilling all the tasks of struggle-criticism-transformation in the schools." Through criticizing Lin Piao and rectifying the style of work and criticizing Confucius at a previous stage, the teachers, students and staff members of the whole school have attached greater importance to class struggle in the sphere of the superstructure and raised their understanding of the importance of letting the working class occupy and reform the educational camp.

Henceforth, we must together with the broad masses of teachers, students and staff members, continue to carry out properly the criticism of Lin Piao and rectification of the style of work, and under the guidance of Chairman Mao's revolutionary line, carry the proletarian revolution in education through to the end.

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# A Struggle of Great Significance

by

Yeh Chuang (叶庄)

(Peking Jen-min Jih-pao Jan. 16, 1974)

At present, in the process of studying the documents of the 10th Congress and thoroughly criticizing Lin Piao and rectifying the style of work, the broad masses of the people in our country have started to criticize Confucius and the reactionary thinking of the Confucian school. This is a political struggle of great significance.

Confucius was a die-hard reactionary thinker who upheld the system of slavery. His reactionary thinking not only became the ideological weapon of the reactionary exploiting classes in history to uphold the old systems, but also the ideological weapon of the overthrown landlord and bourgeois classes for carrying out restoration in the socialist society.

Renegade and traitor Lin Piao vociferously advocated honoring Confucius and respecting the Confucian school, and described the thinking of the Confucian school as "the source of Chinese culture" and even as historical materialism. This was definitely not a matter of coincidence. Although Lin Piao was separated from Confucius by a span of more than 2,000 years, yet their reactionary political stand, reactionary political line and reactionary world outlook were completely alike. Confucius stubbornly took the reactionary stand of the slave-owners on the decline, while Lin Piao stubbornly took the reactionary stand of the overthrown landlord and bourgeois classes. The political line of Confucius which sought the all-round restoration of the slave system was an ultra-Right line. The counter-revolutionary revisionist line of Lin Piao, which sought the all-round restoration of the capitalist system and to drag China back once more onto the former semi-feudal and semi-colonial road, was likewise an ultra-Right line. The world outlook of Confucius was subjective idealism, and he thought that a "sage" like him who was given the "heavenly mandate" could adopt measures beyond reasonable comprehension and turn back the wheel of history. The reactionary thinking of Confucius was an important ideological source of Lin Piao's counter-revolutionary revisionist line.

In the educational field, the revisionist line pushed by Liu Shao-ch'i and Lin Piao had very close blood ties with the reactionary thinking of Confucius. The reactionary educational thinking of Confucius had been used as a dogma good forever by reactionary rulers of the past. The Kuomintang counter-revolutionary element Ch'en Po-ta, in an article entitled "The Philosophical Thinking of Confucius," praised the "epoch-making achievement" of Confucius in the field of education saying, "This is something which should be played up in the history of Chinese culture." Swindlers of the Liu Shao-ch'i and Lin Piao type also made use of Confucius' saying that "in teaching

there should be no discrimination of classes" to push their revisionist line of "education for the whole people." They inherited Confucius' teachings that "there are only the wise of the highest class, and the stupid of the lowest class--this cannot be changed" and that "the people may be made to follow a path of action, but they may not be made to understand it" to carry out their so-called "teaching according to ability" and "education for the gifted." On the one hand they trained "pace-setters" and "stars" for the bourgeoisie, and on the other hand, they exercised bourgeois dictatorship over the worker-peasant-soldier students.

Because of this, in the in-depth development of the criticism of Lin Piao and rectification of the style of work, the criticism of the reactionary thinking of Confucius is of important practical significance. Only in this way can we politically and theoretically criticize in a thoroughgoing manner the ultra-Right essence of the Lin Piao counter-revolutionary revisionist line, dig out its old root, eliminate its poison and consolidate and develop the fruit of victory of the proletarian revolution in education.

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## LV. Consolidate and Develop the Achievements in the Proletarian Revolution in Education by Summing Up Experience and Criticizing Revisionism

### Draw on Historical Experience, Perseveringly Carry On the Revolution

by
Chang Kuo-tung (张国栋), Deputy Secretary of the CCP Committee of Shenyang College of Mechanical and Electrical Engineering

(Peking Jen-min Jih-pao Jan. 21, 1974)

In order to continue working in accordance with the spirit of the 10th Party Congress and to win a bigger victory in the revolution in proletarian education in the new year, we must--in the course of penetratingly studying the documents of the 10th Party Congress-firmly grasp the Party's basic line as the key link, criticize Lin Piao and rectify the style of work, and seriously sum up historical experience in the light of the two-line struggle and our own thinking. I think that at this moment, there are three questions that we must seriously try to solve: First of all is the question of attitude toward the great proletarian cultural revolution, whether or not we can really recognize the education bestowed us by the great cultural revolution. Second is the question of attitude toward the continuation of revolution and, after being admitted to the leading class, whether we work hard for the revolution or just stand watching on the side, whether we boldly take action to turn the lessons we learned through mistakes into our treasure for continuing the revolution or carry them as a burden on our back. Third is the question of our understanding of the Party's grasp of important matters, whether we perseveringly adhere to the Party's basic line, grasp important matters, the line and political and ideological work, or only bury ourselves in vocational work without looking at the direction and the line.

#### Forgetting the Education Bestowed Us by the Great Proletarian Cultural Revolution Suggests Betrayal

Chairman Mao teaches us: "The current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism." The great proletarian cultural revolution personally initiated and led by Chairman Mao is a great political revolution launched by the proletariat against the bourgeoisie and all exploiting classes under the conditions of the proletarian dictatorship. In this great revolution, we have eradicated the two command headquarters of the bourgeoisie, one headed by Liu Shao-ch'i, the other by Lin Piao, and shattered their conspiracy to change the proletarian dictatorship into the bourgeois dictatorship, thereby steeling the masses, educating the cadres, promoting the development of productive forces, making our various tasks proceed along the correct line and greatly reinforcing and consolidating the dictatorship of the proletariat. Using the Party's basic line to sum up historical experience, I profoundly realize that it is the great proletarian cultural revolution personally initiated and led by Chairman Mao that has rescued me from the dungeons of revisionism and has brought me to stand on Chairman Mao's revolutionary line

and that it is the great proletarian cultural revolution that gives me a second political life.

I was transferred to work in the university in 1953. Right after I arrived in the university, I encountered three problems: First, the bourgeois intellectuals said "Clodhoppers cannot lead a university." At first, I was against this idea but after a while I felt what others said was correct. What should I do then? Others said, "Those outside the business cannot lead those who are inside the business." I tried to become acquainted with the business and to get inside it. So I desperately studied cultural knowledge, buried myself in mathematics, physics and chemistry. Second, what are universities doing? The revisionist line in education advocates the cultivation of "people for the superstructure." This kind of thinking gradually took root in my mind. Third, whom do we depend on in cultivating the "people for the superstructure"? According to some, we should depend on the specialists and professors. I also felt that without specialists and professors, a place would not look like a university. These three problems came from Kairov's "Pedagogics" and Liu Shao-ch'i's counter-revolutionary revisionist line in education. In 1958, I brought all this baggage to the Shenyang College of Mechanical and Electrical Engineering. At that time, under the bright light of Chairman Mao's proletarian revolutionary line, an earth-shaking upsurge occurred in the revolution in education in the college. Under the bright light of the Party's general line for socialist construction and the policy of education, and under the propulsion of the masses, I followed and later led the work. Was this way of doing correct? I was not sure. In 1961, Liu Shao-ch'i and company and the bourgeois intellectuals perniciously attacked the revolution in education in 1958 as "in disorder, in a mess, and being one-sided." They carried out retaliation. I also led the College of Mechanical and Electrical Engineering in carry out Liu Shao-ch'i's counter-revolutionary revisionist line in education. At that time, I was the acting secretary of the Party committee of the College of Mechanical and Electrical Engineering. I also had gathered some so-called experience. I thought that in order to operate a university well, we had to grasp the criteria of all buildings, top-notch facilities titles and the academic titles of lecturers and professors. I openly called upon the Party members to struggle for the sake of becoming specialists and professors and turned on the green light for the intellectuals to proceed along the road of being white and expert. Some of the students trained "were rustic in the first year, became modern in the second year, and disowned their parents in the third year." Chairman Mao's proletarian line in education was not implemented, and the college displayed the serious phenomenon of the bourgeoisie exercising dictatorship over the proletariat.

In the great proletarian cultural revolution, the broad masses criticized my mistakes. At the beginning, I refused to admit my mistakes and felt wronged. I felt that since I was the secretary of the Party committee, how could I be involved in revisionism! Later, I admitted my mistakes but put them in isolation. I gradually realized that: The line determines everything. If the line is wrong, the harder one struggles, the further away one gets from Chairman Mao's revolutionary line, and the more damage one may do to the Party's cause. After the college's revolutionary committee was established, I went to a farm to receive labor training for two years and deepened this understanding. But I still did not

sum up experience by grasping the Party's basic line as the key link. After thoroughly going through the documents of the Tenth Party Congress, penetratingly criticizing Lin Piao and rectifying the style of work and penetratingly studying the Party's basic line, I began to realize that I made all the mistakes in the past because I did not perseveringly adhere to the Party's basic line. Grasping the basic line as the key link, I found three reasons to account for my past mistakes: First was the havoc done to me by the theory of only productivity counts and the theory of extinction of class struggle. The bourgeoisie and the revisionists used the reactionary theory of only productivity counts and the theory of extinction of class struggle to oppose class struggle, to oppose proletarian dictatorship, and to oppose the continuation of revolution under proletarian dictatorship. Before the seizure of political power by the proletariat, they opposed violent revolution. After the seizure of political power by the proletariat, they opposed class struggle and the proletarian dictatorship. After the completion of the socialist transformation of the ownership of means of production, they opposed the continuation of revolution under proletarian dictatorship. The two-line struggle reflected in a school means whether or not we recognize that the school is a tool for class dictatorship. The bourgeoisie and the revisionists tried their utmost to cover up the class nature of education. They advocated "intellectual cultivation first," "education for everybody," etc., for the sake of turning the schools into tools for exercising the bourgeois dictatorship. Prior to the great cultural revolution, because I was poisoned by the theory of only productivity counts and the theory of extinction of class struggle, I did not understand that the Party's basic line determines the Party's line in education and that the Party's line in education is subordinate to the Party's basic line. I did not understand that schools of the proletariat should be tools for the dictatorship of the proletariat. I was not able to make a class analysis of what the bourgeoisie did. In 1961, when Liu Shao-ch'i and company carried out retaliation on the education front, I lost my bearings and became an activist in carrying out the revisionist line in education. The second reason was that I did not make a class analysis of the intellectuals, did not try to understand in an all-round manner of the Party's policy of uniting with, educating and remolding the intellectuals by approaching it from the standpoint perseveringly adhering to the Party's basic line, and one-sidedly emphasized unity. Consequently, not only did I fail to reform the bourgeois intellectuals, but rather I was reformed by the bourgeois intellectuals. The third reason was that I did not work hard to transform my subjective world while transforming the objective world, so that the bourgeois ideas came in to fill the void.

Chairman Mao teaches us: "Historical experience merits attention. A line and a viewpoint must be talked over constantly and repeatedly." Reviewing the mistakes I made during the great cultural revolution, and the education I received through the great cultural revolution, I deeply realize that: The current revolution is absolutely necessary and most timely. Only by grasping the Party's basic line as the keylink and deepening my understanding of the necessity and importance of the great cultural revolution can we correctly sum up experience and lessons. When we understand deeply the great meaning of the great cultural revolution, we can mobilize ourselves to carry on the revolution with better results. If our understanding is shallow, we shall bear grudges and become dissatisfied and disappointed and refuse to

cooperate. Forgetting the past suggests betrayal. For me, forgetting the education I received during the great cultural revolution also suggests betrayal.

## Turn the Lessons We Have Learned through Mistakes into Our Treasure in Continuing the Revolution

After I got into the leading group, an acute problem lay before me that needed solution: Should I uphold the materialist theory of reflection and the viewpoint of putting practice in the first position, go deeply into reality and boldly make revolution, or uphold idealist transcendentalism, keep away from contradiction and dare not struggle? Should I turn the lessons I learned through mistakes into treasure for continuing the revolution, or carry them as a burden on my back? I experienced a vehement struggle between the two kinds of world outlook in solving this problem.

At the beginning, because I did not correctly sum up the lessons I learned from experience in my past mistakes, I was afraid that if I took up too many tasks, I would expose too many contradictions. I was afraid to express my point of view about the college's tasks at an earlier stage for fear of affecting my relationship with other comrades. Therefore, I made excuses saying that I had not studied sufficiently the essence of the instructions for higher levels and I had not sufficiently understood the situation after the establishment of the revolutionary committee of the college, so that I needed to watch for a longer period of time. With the warm assistance and education by the workers, the People's Liberation Army propaganda team, and the revolutionary teachers and students, I heightened my understanding, especially the practical class struggle in the college told me that I was not permitted to stand aside and watch and that I could only work hard for the revolution. To make revolution, we must perseveringly adhere to the Party's basic line and participate in practical class struggle. My desire to watch for a longer period of time actually means that I have not correctly summed up the historical experience. I made mistakes in the past not because I took too many matters in my hands, nor because I spoke too much, but because I had not thoroughly implemented the Party's basic line. Only by perseveringly upholding the materialist theory of reflection and the viewpoint of putting practice in the first position can I clean up the idealist spirit in my mind, and deepen my understanding of the Party's basic line. Consciousness in class struggle and two-line struggle increases through study and practice. When one's understanding increases, one's consciousness in participating in real class struggle also increases.

Soon after I started working, the college started to sum up our work in 1972. At that time, some comrades did not have a clear understanding of the ultra-rightist essence of Lin Piao's counter-revolutionary revisionist line, so they criticized some of the new-born things that emerged during the great cultural revolution. Conducting an annual summing up under such conditions involved a very violent struggle. Some people said: "Political and ideological work in the college is not as good as before." Others said: "Standards of the leaders are low, standards of the teachers are low, standards of the students are low," etc. How should we look at such opinions? Because I had a relatively correct understanding of the great cultural

revolution and I had not forgotten the education and assistance given me by the masses, because I had drawn on the lessons from my experience in 1961 when Liu Shao-ch'i and company conducted counter-attack on the revolution in education in 1951, I therefore was very alert to the problems facing us at that time. Saying that "standards of the students are low" actually aimed at negating Chairman Mao's "July 21" Directive and calling for a change in the policy of recruiting new students from worker-peasant-soldiers. Saying that "standards of the teachers are low" actually aimed at negating Chairman Mao's "May 7 Directive" and negating the glorious fruit won by the intellectuals who took the "May 7" road. Saying that "standards of the leaders are low" actually aimed at negating the leadership of the laboring class and letting the so-called "old hands" in running schools come forward to speak for the bourgeois intellectuals. This was a violent struggle between the two classes and the two lines.

In this struggle, there are three possible attitudes: (1) Echo the erroneous ideas and speak for the bourgeoisie. (2) Do not get involved, but shun contradictions. However, "not getting involved" means supporting the erroneous ideas. (3) I think that the above two attitudes are wrong. The situation at that time was somewhat similar to the way I felt in 1961 when I led the implementation of the revisionist line in education. We should learn from historical lessons. After going through a violent struggle between the two kinds of ideology, I realize that when confronted with matters that concern the line and the overall situation, we must work without any selfish considerations and take solid action to consolidate and develop the fruits of the great cultural revolution and defend Chairman Mao's revolutionary line. I discussed the problem with the workers, and the responsible comrades of the propaganda team of the People's Liberation Army and, after discussion and decision by the Party, we taught the masses to talk about the situation and distinguish clearly between the two lines, and improve our work under the premiss of perseveringly adhering to the correct orientation and cultivating and developing the revolutionary newborn things. At that time, somebody felt that this method of work would mean "pointing the spearhead downward." In my opinion, in the movement of criticizing Lin Piao and rectifying the style of work, the Party committee--in the light of the reality of the two-line struggle in the college--makes full use of Lin Piao as a teacher by negative example, to carry out education in ideology and political line among the broad masses, and refute the blasphemous attacks on the revolution in education by a very small number of people who stubbornly hold to their bourgeois reactionary stand--this is in correspondence with the spirit of the Party's basic line, and is fundamentally different from Liu Shao-ch'i's suppression of the masses and "pointing the spearhead downward." I resolutely carried out the decision of the Party committee. In order to repulse the attack of the bourgeoisie, I went to talk about my experience to the masses, about the seriousness and danger of the 17 years' rule by the black line, about my past mistakes, and about the great victories won in the great proletarian cultural revolution. I told them that if I recognized the "three low standards," and practiced the "three high standards," I would have become a representative of the bourgeoisie within the Party. As a result of this line education, we hit at the enemy, the masses were educated and I also improved myself.

Participation in this struggle gave me profound education. If I had not drawn on the experience and lessons I learned through mistakes in the past, I probably would have committed another mistake in orientation and line in the midst of applause of old cadres by the bourgeoisie.

Another thing that I encountered happened last year. Inspired by Comrade Chang T'ieh-sheng's letter, the worker-peasant-soldier students were dissatisfied with the situation of the revolution in education in the college. They wanted to rebel against the pernicious influence of the revisionist line in education. They suggested acutely: "It is too peaceful within the high walls of the big school. The pace of revolution in education is too small". They demanded an open-door school. How should we deal with this kind of enthusiasm of the worker-peasant-soldier students in "going to, managing and reforming" the university? Should we support them or suppress them? This was again a struggle between the two lines and between the two kinds of world outlook. At that time, I had worries. First I feared that the students might rise up against the teachers, and this would hinder the carrying out of the policy toward intellectuals; second, I was afraid that the masses might rise up to negate the school's achievements and the excellent situation. Especially because I was still quite new in the leading group, I was afraid that once the masses were aroused, they might express too many opinions and the leadership would become passive. How should I understand this problem?

I thought to myself: The current situation in the revolution in education is that the old things are being criticized, but have not yet been discredited, whereas the new things are still being made but are not yet perfect. Two kinds of dissatisfaction exist: One is the full confirmation of the achievement attained in the past few years' revolution in education but discontent with the present situation, hence calling for a continuation of the revolution. The other kind is also dissatisfaction with the present situation, but it is aimed at retrogression and going back to the situation prior to the great cultural revolution. The broad masses of revolutionary teachers and students want to rebel against the pernicious influence of the revisionist line in education and to push forward the revolution in education--they belong to the first kind. We support the revolutionary deeds of the masses, mobilize the masses to criticize revisionism and criticize the bourgeois world outlook and to expose the shortcomings and mistakes in our work--this precisely means perseveringly upholding the Party's basic line and this is not a problem of attitude toward any individual.

Under the unified leadership of the Party committee, I joined the workers, the propaganda team of the People's Liberation Army and other leading comrades of the Party committee in studying Chairman Mao's theories and teachings on the mass line. We understood that having faith in the masses, depending on the masses and respecting the initiative of the masses is something determined by the nature of our proletarian political party and is something consistently taught by Chairman Mao. Fear of one thing or another is an expression of our distrust of the masses. The Party committee should go to the fore in the mass movement, dare to support the spirit of the masses in going against the tide, and lead the masses to make revolution. Under the unified leadership of the Party committee, we mobilized the teachers and

students of the whole college to take "criticize Lin Piao and rectify the style of work" as the keylink, to use the weapons of arousing the masses to air their views freely, write big-character posters and hold great debates, to start an earth-shaking mass movement of revolution in education, to criticize revisionism and the bourgeois world outlook, thereby pushing forward the revolution in education, and bringing about a new outlook of operation with open doors and flourishing development in our college.

Reviewing the practice of my struggle after joining the leading group and the experience and lessons I learned through my mistakes before the great cultural revolution, I profoundly realize that being a member of the Party committee, I must read and study seriously during the movement to criticize Lin Piao and rectifying the style of work, constantly heighten my consciousness in grasping important matters and in no way should I bury myself in the daily routine tasks. Only by so doing can we avoid looking at the sometimes apparent and sometimes hidden class struggle as sometimes present and sometimes absent. Only by so doing can we apply the law of unity of opposites in guiding the revolution in the superstructure and actively launch attacks on the ideology of the bourgeoisie and all exploiting classes. If we struggle, we shall win; if we do not struggle, we shall be defeated. If we struggle, we shall progress; if we do not struggle, we shall fall back. If we do not struggle, we shall turn revisionist and be toppled.

Chairman Mao teaches us: "Often, correct knowledge can be arrived at only after many repetitions of the process leading from matter to consciousness and back to matter, that is, from practice to knowledge and then back to practice." Should we work hard for the revolution or stand aside and watch? This is a struggle between two kinds of world outlook. It is precisely in constant practice that I have gradually increased my understanding of the Party's basic line. There is no end to revolution. There is no end to knowledge. For me, I do not necessarily see all the past mistakes that have been examined; I have not necessarily corrected all the mistakes that I have seen; the mistakes which I have corrected now are not necessarily gone forever but may recur. The protracted nature of class struggle determines the protracted nature of the transformation of world outlook. I have decided to penetratingly study the documents of the 10th Party Congress, to penetratingly criticize Lin Piao and rectify style of work, to penetratingly study the Party's basic line, to make revolution and go through practice courageously, to transform the subjective world while transforming the objective world, and to prove myself a pioneer fighter in continuing the revolution under the dictatorship of the proletariat.

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# Talking from an Examination

by

Ma Ping-k'uei(马秉奎), a student of the
Hopei College of Geology

(Peking Jen-min Jih-pao Jan. 21, 1974)

Once our faculty conducted an examination on "general geology." Before the examination, the teacher gave us an outline for reviewing our lessons and pointed out the important points in them. He also said that this would be a closed-book examination.

Because the students requested an open-book examination, the teacher announced to the students on the day of the examination: We shall make a change in this examination. We shall have it two ways, an open-book examination and a closed-book examination. Those who are willing to take the open-book examination will please go to the next classroom, and those who are willing to take the closed-book examination will stay behind. After making this announcement, he immediately gave three closed-book examination questions. These three questions were from the important points he raised in the outline for our revision. They were also the points which he often mentioned in class and asked us to remember them well. Therefore, the students handed in their papers without having to spend too much time. Those who worked fast finished in little more than ten minutes and even those who were slow took less than half an hour. Most of these students scored excellent results in the examination.

Those who participated in the open-book examination met with disaster. There was only one question, but it was unusually difficult and well beyond the scope of what the students had learned. After two lesson periods of time, most students were not able to turn in their papers. The result of the examination was that many barely passed and only one or two got credits.

Even though the formats and methods of this examination were different, it had not gotten away from the traditional circle. The format was open-book, but the examination questions staggered the students and made them dizzy. It could not elevate the students' ability to analyze and solve problems. Nor could it measure the results of the students' studies and the standard of teaching. From this we can see that a violent struggle exists between the two lines and between the two kinds of ideology in the setting of examination questions. If we do not see clearly the goals and meaning of the revolution in education by standing on the plane of the line, we cannot solve problems from their roots.

The revolutionization of the teachers' thinking has an extremely significant connection with the revolution in education. If the proletariat takes a firmer stand, sees more clearly and correctly the goal and meaning of the revolution in education, always ponders ways to prevent capitalist restoration, and consciously carries out the struggle between the two lines, the revolution in education will advance in the correct direction.

Conversely, if people cannot divorce themselves ideologically from the force of old traditions, they cannot make use of other people's good experience; it is possible that they might use other people's advanced methods to serve the revisionist line in education. Therefore, seriously transforming the world outlook, constantly elevating consciousness of class struggle and two-line struggle, and clearly understanding the goal of the revolution in education are extremely important questions. As long as we adhere to the right orientation and follow the correct line, we can readily solve the problems of reforming the methods of teaching and shattering the old system of education.

* * *

# Elevate the Consciousness in Grasping Important Matters

by

Chia Yü-chih (賈毓芝 ), Deputy Secretary of the Party Committee of Shansi College of Agronomy

(Peking Jen-min Jih-pao Jan. 21, 1974)

In the documents of its 10th Congress, the Party emphasizes the vital significance of grasping important matters. Jen-min Jih-pao, Chieh-fang-chün Pao and Hung-ch'i pointed out in their New Year Day's editorial: The Party Committee must pay attention to grasping important matters, grasping the line, and grasping political and ideological work. In the course of study, bearing in mind the reality of struggle between the two classes and the two lines in the institutions of higher learning, and drawing on the lesson that many comrades concentrated on trifles in daily life before the great cultural revolution, paid no attention to grasping important matters and consequently divorced themselves from Chairman Mao's proletarian line in education, we come to understand that: whether or not we grasp important matters is definitely not an ordinary problem of the method of work, but a problem of whether we should practice Marxism or revisionism.

In the positions of the institutions of higher learning, the pernicious influence of the landlords, feudalism, capitalism and revisionism is deep-rooted, and the prejudice and habitual force of the bourgeoisie are especially stubborn. During the great proletarian cultural revolution, the working class has stepped onto the stage of the superstructure, the worker-peasant-soldier students have entered schools, and a deep change has occurred in the institutions of higher learning. But the question of who wins has not yet been solved finally. Revisionism is still the biggest danger on the educational front.

Historical experience merits attention. In 1958, under the guidance of Chairman Mao's proletarian line in education, the revolutionary teachers and students of our college broke through the chains of the old system of education, went out of the gate of the college and ran the college with open doors. The revolutionary teachers and students worked by themselves and constructed base areas for teaching in the countryside, thereby forcefully promoting the development in the revolution in education. However, in 1961, when the revisionist line in education rabidly launched a counter-attack, the Party committee of our college did not grasp class struggle. Consequently, this new-born thing in the proletarian revolution in education was damaged. Historical experience on the educational front tells us: Whenever the Party committees of the institutions of higher learning pay attention to grasping important matters, grasping the line and grasping political and ideological work, the revolution in education will progress; otherwise, it may take a tortuous path and be damaged.

Since the 10th Party Congress, our Party committee took the Party's basic line as the keylink and firmly grasped the work in four aspects: study the documents of the 10th Party Congress and the Party's basic line in education; criticize Lin Piao, rectify the style of work and criticize the doctrine of Confucius and Mencius; grasp che revolution in education; and

grasp the building of the Party. At present, our Party committee is continuing to mobilize the masses to expose and resolve contradictions, to sum up experience, to grasp important matters, to exert vigorous efforts in work, and to whip up a new upsurge in the revolution in education. We chiefly adopt the following methods of work:

First, we mobilize the masses to sum up the experience in implementing Chairman Mao's line in education, to affirm the achievements, to find out problems, and to start activities of "learning, display, criticism and improvement." We study Chairman Mao's ideas of the revolution in education; we display the facts of class struggle and two-line struggle in the areas of teaching and in work; we criticize Liu Shao-ch'i and Lin Piao's revisionist line and criticize the bourgeois world outlook; we try to improve the method of teaching and improve our work. Second, we reinforce leadership and lead the masses to start fierce attacks against the ideology of the bourgeoisie and all exploiting classes. Third, we firmly display the Party spirit of the proletariat, lead the teachers and students not to entangle themselves in the old historical accounts, but to firmly grasp the main orientation of struggle and to carry the proletarian revolution in education through to the end.

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## LVI. Consolidate and Develop the Achievements in the Revolution in Education by Penetratingly Criticizing Lin Piao and Confucius

### A Flourishing Revolutionary Atmosphere on the Educational Front

by
Chin Hsiu-chuan (金绣娟), a member of the workers' propaganda team under the Shanghai Municipal Bureau of Public Health

(Peking Jen-min Jih-pao Feb. 14, 1974)

Comrade Chung Chih-min's application for withdrawal from school is a demonstration of the spirit of going against the tide. He dares to criticize Lin Piao and Confucius and to pound against the force of old habits, strictly criticizes himself and carries out revolution against himself. He has a very promising future.

After studying for over a year, especially after going through the revolutionary practice that "The departments of arts should take all society as their factory," Chung Chih-min goes to the mines, factories and shops, makes contact with the society, elevates his consciousness in class struggle and two-line struggle in the three great revolutionary movements, and criticizes the incorrect style of "going in by the back door." This is new fruit in the revolution in education.

Chung Chih-min's application for withdrawal from school has greatly invigorated a new socialist style. It is a very lively essay. I feel congenially happy for the emergence of such a good student from the socialist university after the great proletarian cultural revolution. This application has greatly boosted the morale of the proletariat, greatly deflated the arrogance of the bourgeoisie and made a thorough rupture with the traditional ideas of the bourgeoisie. How gratifying and encouraging this is!

Chung Chih-min said in his application for withdrawal from school: Is the regime founded by our forerunners by giving away their blood going to be given away right in front of us? No! Definitely not!" We must inherit the unfinished revolutionary cause of our revolutionary forerunners and carry the proletarian revolution through to the end! What he said was sensible, and his attitude was very firm.

Reading Chung Chih-min's application for withdrawal from school was like having had a profound lecture on line education. The fine traditions of the Party are nourishing the revolutionary younger generation. Chung Chih-min's application for withdrawal from school is like a sharp dagger stabbing at the aching parts of the bourgeoisie and revisionism and the sore spots of Lin Piao and Confucius. At the same time, it has effectively educated those people with old ideas in our revolutionary ranks.

Only when one is selfless can one be dauntless. Only the Chinese Communist Party which is armed with Marxism-Leninism-Mao Tsetung Thought has the courage to publish Chung Chih-min's application for withdrawal from school in the newspapers.

Chung Chih-min's application for withdrawal from school has fired the first shot to correct such undesirable styles as "going in by the back door." We praise it! Whoever puts his hope of restoration on us successors to the revolution is but daydreaming! We must totally defeat the bourgeoisie!

It is easy to shake the mountains, but it is difficult to shake the revolutionary successors of the proletariat!

* * *

# Hail the New Victory of the Revolution in Education

by

YÜ Ch'ing-hsin (喻清新), a member of the Yulin literary and artistic work team, Shensi Province

(Peking Jen-min Jih-pao Feb. 14, 1974)

After I had read Comrade Chung Chih-min's application for withdrawal from school and the editor's note in the Jen-min Jih-pao, my mind was restless for a long time. I was deeply moved by Chung Chih-min's revolutionary spirit in daring to make a most radical rupture with old, traditional ideas.

I am a graduate from a university of the past. Recalling the school education under the rule of the revisionist line in education, and contrasting it with the achievements made by today's socialist universities, I feel very excited about the victories won in the proletarian revolution in education! Under the guidance of Chairman Mao's revolutionary line in education, the worker-peasant-soldier students are growing up healthily. Even some students who entered university by "going in by the back door" have, through study, greatly heightened their consciousness in class struggle and two-line struggle. They consciously make revolution and boldly struggle against the incorrect tendency of "going in by the back door." This is a profound criticism against the bourgeois ideology and the bourgeois world outlook. It is also a profound criticism against the revisionist line in education.

"Going in by the back door" is an unhealthy tendency of the bourgeoisie. It poisons the people ideologically, corrodes our cadres, and ruins the relationship between the Party and the masses. Struggling against "going in by the back door" and such unhealthy tendencies is geared to the opposition and prevention of revisionism, and guarantees that our Party and our country will never change their political color. In this struggle, what is most needed and most precious is the revolutionary spirit like that of Chung Chih-min, and we must consciously come forth to criticize the doctrine of Confucius and Mencius, to criticize the old ideas and concepts of the exploiting classes, and take solid action to implement Chairman Mao's revolutionary line.

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# A Model for Learning

by

Some cadres of Shentsao Commune, Tafeng Hsien,
Kiangsu

(Peking Jen-min Jih-pao Feb. 14, 1974)

We have read the application for withdrawal from school by Comrade Chung Chih-min, a student of the political faculty of Nanking University, and the Jen-min Jih-pao editor's note accompanying it. We feel very excited. We applaud Chung Chih-min's spirit of daring to go against the tide and to make revolution against himself!

What Chung Chih-min has written is not only an application for withdrawal from school. Actually it is a declaration of new attack on the ideology of the landlord and bourgeois classes and all exploiting classes and also a shot directed at Lin Piao and Confucius!

After receiving militant baptism in the great proletarian cultural revolution and penetratingly criticizing Lin Piao and Confucius, the cadres and the broad masses fight in unity and go on winning new victories in revolution and production. However, because of the influence of the rotten thinking of the exploiting classes over thousands of years, especially because of the pernicious influence of the reactionary thinking of Lin Piao and Confucius, some people in our ranks cherish the bourgeois ideas of individualism and privileged rights. The unhealthy tendency of "going in by the back door" is one of its expressions.

What we want to learn from Chung Chih-min is his revolutionary spirit of daring to go against the tide. We must resolutely rectify the unhealthy tendencies, such as "going in by the back door," which run counter to the Party's fine style and seriously ruin the relationship between the Party and the masses. But some comrades do not clearly understand this and even hold differing opinions.

Now Chung Chih-min has set a very good example for us. In dauntless revolutionary spirit, he rebels against the idea of private ownership and against the ideology of the landlord and bourgeois classes and all exploiting classes in the past hundreds of years! This is of vital significance for penetratingly carrying out the current struggle to criticize Lin Piao and Confucius, in successfully carrying out the socialist revolution in the superstructure including the realm of ideology and in consolidating and developing the fruits of the great proletarian cultural revolution.

* * *

# Take Root in the Countryside to Make Revolution

by

Chang Hsiao-lu (张小·鲁), an educated youth who settles in Huits'un Brigade, Chiangtu Hsien, Kiangsu

(Peking Jen-min Jih-pao Feb. 14, 1974)

I am a son of an old cadre. My father was secretary of the first Party committee of Chiangtu hsien before the liberation. In 1970, I came from Shanghai to settle in the place where my father once fought--Huits'un brigade of Huits'un commune in Chiangtu hsien. In the past three years, the brigade's Party branch and the poor and lower-middle peasants patiently educated me. Aunt Tu, a poor-peasant commune member, took out a coat which my father had left behind, taught me a lesson in revolutionary traditions and also taught me to settle in the countryside to make revolution and succeed to the revolutionary cause initiated by our revolutionary forerunners.

Through practice in the three great revolutionary movements, the poor and lower-middle peasants and I have established a deep class feeling. In the vast countryside, I have been trained from an urban youth who could neither carry loads on his shoulders nor work the plow with his hands into a socialist new peasant who can row a boat and scoop mud from the bottom of a pond, work with a rake and weed the fields.

Really, the process of my settling in the countryside to make revolution has not been all smooth sailing. I was often obsessed by the bourgeois ideas in society and by the traditional concept that "one who excels in learning can be an official." In the second year after I settled in the brigade, some "kind-hearted" relatives and friends wrote to me asking me to "make connections for going to university." I refused their proposal. Soon after that, somebody said to me: "Hsiao-lu, there are now vacancies at the university for new students. As you are the son of an old cadre, they will take care of you. Go quickly! Don't miss the chance." I told them that I did not want to go to university in this way and I did not need such care. Some people were puzzled about my refusing to go to university, and asked: "What, after all, are you thinking about?" I replied: "I am thinking about the 'countryside'."

I turned down such care on several occasions. From then on, I understood more clearly that in a socialist society, class struggle in the realm of ideology will be protracted and complicated. I am determined, in the future, to bear firmly in mind the Party's basic line, to read and study seriously, to work hard to transform my world outlook, and to keep constant vigilance against the corrosion by bourgeois ideas. I shall take Comrade Chung Chih-min as an example, and learn from him his spirit of daring to go against the tide and making revolution against himself. I shall take root in the countryside and make revolution without turning back even in a storm.

* * *

# Make a Radical Rupture with Old Ideas

by

Li Wei-tung (李卫东), a fighter of a certain unit of the Chinese People's Liberation Army

(Peking Jen-min Jih-pao Feb. 14, 1974)

Inspired by the spirit of the 10th Party Congress, Chung Chih-min wrote his application for withdrawal from school and, in the revolutionary spirit of going against the tide, spoke out what the broad masses of workers, peasants and soldiers had in their minds. He has made a radical rupture with the traditional concept of private ownership and has set an example for us to follow.

"Going in by the back door" is the style of the landlord and bourgeois classes and concrete expression of the traditional concept of private ownership. From Confucius' saying of "He does not seek in one man talents for every employment" to Lin Piao's saying of "the theory of minor principles do not matter," they took "everyone for himself" as the most natural thing on earth. In the eyes of all exploiting classes, they can do anything as long as it is beneficial to them. In order to restore capitalism, Lin Piao used his ignominious tactics of flattering, implicating, giving official titles, granting wishes, forming a clique for private ends, etc., to corrode our cadres and split up our Party, in a vain attempt to establish a fascist hereditary dynasty of the Lin family. Confucius and Lin Piao are now dead, but the stench of their reactionary thinking is still with us and is poisoning many people. For example, some comrades, corroded by this kind of poison, practice such unhealthy tendencies as "going in by the back door." During the period of democratic revolution, they braved showers of bullets and paid no attention to their own lives. In order to liberate the whole of China, they did not pay the slightest attention to their individual gains or losses. They followed our great leader Chairman Mao to fight north and south and made contributions to the revolution. However, with the victory won in the revolution and with the conditions changed, they were promoted to higher positions and started to forget class struggle and two-line struggle in the historical period of socialism. Making use of the power given them by the Party and the people, they "went in by the back door" and tried every possible means to enable their sons and daughters to go to university, so that they could find a good job and occupy a high position in the future. This has caused a very bad influence inside and outside the Party.

Chairman Mao teaches us: "Successors to the revolutionary cause of the proletariat come forward in mass struggles and are tempered in the great storms of revolution." Time makes heroes; struggles make pacesetters. Successors to the revolutionary cause of the proletariat come forward through tempering in the storm of class struggle and in the three great revolutionary movements. Therefore, a serious problem facing us under the conditions of the proletarian dictatorship is whether we should follow the direction pointed out by Chairman Mao and let the young people take the

road of integrating themselves with workers and peasants, or lead the young people onto the sidetrack of capitalism. If we do not pay sufficient attention to this problem and do not clean up the influence of the doctrine of Lin Piao, Confucius and Mencius, not only will the younger generation turn revisionist, but the old comrades may also degenerate. Therefore in the struggle of penetratingly criticizing Lin Piao and Confucius, the revolutionary cadres should take the lead in criticizing the revisionist line and the doctrine of Confucius and Mencius, and make radical rupture with the traditional concepts and old ideas of all exploiting classes.

* * *

# Educate Our Children in Accordance with the Proletarian Revolutionary Line

by

Hung Pin (洪 祇)

(Peking Jen-min Jih-pao Feb. 14, 1974)

After reading Comrade Chung Chih-min's application for withdrawal from school, and the editor's note in the Jen-min Jih-pao, I feel greatly benefited and inspired.

In our socialist country, under the conditions of proletarian dictatorship, the question of how parents educate their children seems to be a family problem, a "personal problem." But actually it is a major problem of for which class we should cultivate the successors, and how we should cultivate these successors. This involves the acute struggle between the two lines and the two kinds of thinking. We must attach extremely great importance to it.

The history of class struggle tells us: In a class society, every class attaches great importance to the cultivation of their successors. In order to maintain their property and power for a long time, the landlords and bourgeois classes always try their utmost to infiltrate into their children the reactionary ideas of exploiting and suppressing the people, in a vain attempt to perpetuate their reactionary rule from one generation to another. In order to guarantee that the regime which they have captured from the exploiting classes will never change its political color, the proletariat takes the cultivation of its successors as an important strategic mission for consolidating the dictatorship of the proletariat. Therefore, our great leader Chairman Mao has personally formulated the five requirements for the cultivation of successors to the proletarian revolutionary cause. At its 10th Congress, the Party has emphatically pointed out that we must seriously pay attention to the cultivation of tens of millions of succesors who will carry on the proletarian revolutionary cause.

The broad masses of revolutionary young people actively respond to the summons of Chairman Mao and the Party, firmly take the road of integrating themselves with the workers and peasants, vigorously steel themselves in the three great revolutionary movements, diligently study the works by Marx, Lenin and Chairman Mao, seriously transform their world outlook, and constantly heighten their consciousness in class struggle and the struggle between the two lines. This has manifested the blooming and energetic mental outlook of the younger generation of New China. Many revolutionary cadres perseveringly implement Chairman Mao's revolutionary line, lay emphasis on teaching their children to combat and prevent revisionism, and warmly encourage their children to persist in receiving re-education from the workers and poor and lower-middle peasants and to make contributions to the socialist revolution and construction. New people and new events appear everywhere.

However, in the historical period of socialist society, the struggles between the two classes, the two lines, and the two kinds of thinking are

still very acute. Lenin, our great teacher of the revolution, pointed out long ago: "When the old society perishes, its corpse cannot be nailed up in a coffin and lowered into a grave. It disintegrates in our midst; the corpse rots and infects us." The exploiting classes always use their rotten concept of private ownership and the bourgeois ideas of legality to poison us and to take the younger generation away from the proletariat. At present, some comrades have turned against Chairman Mao's proletarian revolutionary line and have gone wrong in the question of educating their children. This is a reflection of the two-line struggle under the new situation.

In handling the question of educating one's children, some people always feel that their own children are "one step higher than others," and that they should be "special." They misuse the power given to them by the Party and the people and send their children into university or arrange a "suitable" job for them by "going in by the back door." They think that only in this way can they perform their duties to their children and show their "love" for their children. They do not realize that by using bourgeois thinking to influence their children, they can only bring their children up to be privileged people who crave for comfort and abhor labor, slacken transformation of their world outlook, gradually divorce themselves from the laboring people and forget the lofty targets of the proletarian revolution and, as time goes by, they will definitely go onto the sidetrack of revisionism. Superficially they love their children, but they are actually spoiling them. Educating one's children in such a way is congenial to the needs of the bourgeoisie for staging a come-back and is a reflection of the pernicious influence of Lin Piao and Confucius in one's mind.

Proletarian revolutionaries who love their children must let them brave the storm and face the world in the three great revolutionary movements, breathe the same air and share the same fate with the masses, so that they can establish a proletarian world outlook step by step. Only by so doing can we resist corrosion by bourgeois thinking and succeed to the revolution well.

* * *

# Valuable Revolutionary Spirit

by

Ta Ying-lu (达英路), a teacher of Tolun Road primary school, Nanking

(Peking Jen-min Jih-pao Feb. 14, 1974)

After reading Comrade Chung Chih-min's application for withdrawal from school, I feel that there are three points that are worthy of learning:

First, he has thorough-going revolutionary spirit. Though he entered university "through the back door," he was already in the second year. Facing this accomplished fact, he could have forgiven himself if he wouldn't make a similar mistake again. But he did not do so. Once he realized that he was wrong, he insisted on correcting it. He not only requested withdrawal from school, but also asked permission to go back to the countryside and decided to take root there all his life. This kind of revolutionary spirit is really valuable.

Secondly, he is loyal to the revolutionary cause of the proletariat. Upon realizing that "going in by the back door" was an unhealthy tendency which would ruin the relationship between the Party and the people and damage the fine traditions of the Party, he proposed to withdraw from school without hesitation. His loyalty toward the Party and the people's tasks is worthy of our learning.

Thirdly, he has the dauntless militant spirit of the materialists. What he wanted was succession to the tasks of proletarian revolution, and not "special care." He wanted to protect the Party spirit of the proletariat without considering personal gains and losses. He wanted to participate in the three great revolutionary movements, and not to enjoy the "comfort" derived from "going in by the back door." He is open and aboveboard. His selfless and dauntless revolutionary spirit reflects the fresh mental outlook of the younger generation of the proletariat.

Being a teacher of the people, I hail the growth of the new generation. I have decided to devote my strength to the task of cultivating successors to the proletarian revolutionary cause.

* * *

# My Enlightenement on Two Important Points

by

Chiang Chen-tsung (姜振宗), a worker of the
Shihchiachuang Color Weaving Mill

(Peking Jen-min Jih-pao Feb. 14, 1974)

It is very encouraging to read Comrade Chung Chih-min's application for withdrawal from school.

From requesting "special care" to opposing "special care," Chung Chih-min realized the mistake of entering university by "going in by the back door." Then, he consciously determined to correct this mistake. This is a victory he has won by using proletarian thinking to defeat bourgeois thinking. It is also a gratifying result showing the healthy growth of our nation's younger generation in the storm of class struggle and line struggle.

Chairman Mao teaches us: "The change in world outlook is something fundamental." Chung Chih-min is brave at making revolution against himself and courageously goes against the tide. He has taken a big step ideologically. He realizes that "serving the people" is the responsibility of each proletarian revolutionary fighter and is the starting point and standpoint of the proletarian revolutionaries. Deviating from planning for the good of the majority and serving the majority, we shall definitely become slaves of the traditional ideas of the exploiting classes. Then, even if we have entered university and acquired "knowledge," what is the use? Chung Chih-min has said this well: "We should not depend on our parents for our daily life. But politically, we must inherit their work and carry through to the end their unfinished proletarian revolution."

Chung Chih-min's application for withdrawal from school has also enlightened us on the following two important points: (1) Those comrades who support "going in by the back door" and "opening the back door" should carefully think about this. In giving certain young people such "special treatment" and "care," you not only encourage the evil tendencies, but also spoil the children of the proletariat. It is better to insist on principles at the outset and not to lead the young people onto the sidetrack of capitalism. (2) The Party and the masses are firm in opposing "going in by the back door" and such unhealthy tendencies. Even those comrades who once went in by the back door will stand out and join others in opposing "going in by the back door" when they have heightened their consciousness in class struggle and two-line struggle after studying Marxism-Leninism-Mao Tsetung thought and criticizing Lin Piao and Confucius. We believe that the unhealthy tendency of "going in by the back door" can definitely be rectified.

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